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An Activity Guide to the Exhibit "Montana Homeland"

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Montana Indians: *An Activity Guide to the Exhibit "Montana Homeland"*

Prepared by the Education Program Staff
Montana Historical Society
Helena, Montana

1991

Preface and Acknowledgements

This guide was prepared with the advice and consultation of numerous individuals, students, teachers, tribal councils, and Montana Historical Society staff. Versions of the activities have been tested in classroom settings and in museum galleries.

This particular guide focuses on Montana Indians from prehistory to the present. It is intended to be used as preparation for elementary grades planning to visit the Montana Historical Society's "Montana Homeland" exhibit. Two other subject guides focus on "Home and Community" and "Work and Technology."

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Montana Indians:
An Activity Guide to the Exhibit "Montana Homeland"

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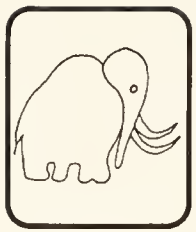

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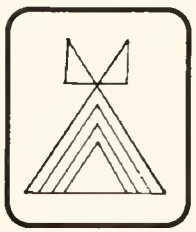

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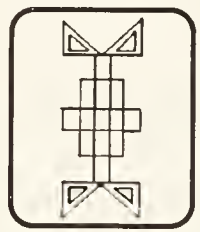

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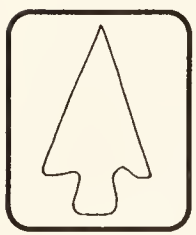

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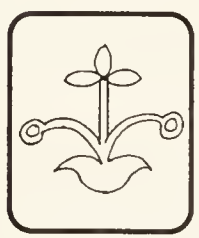

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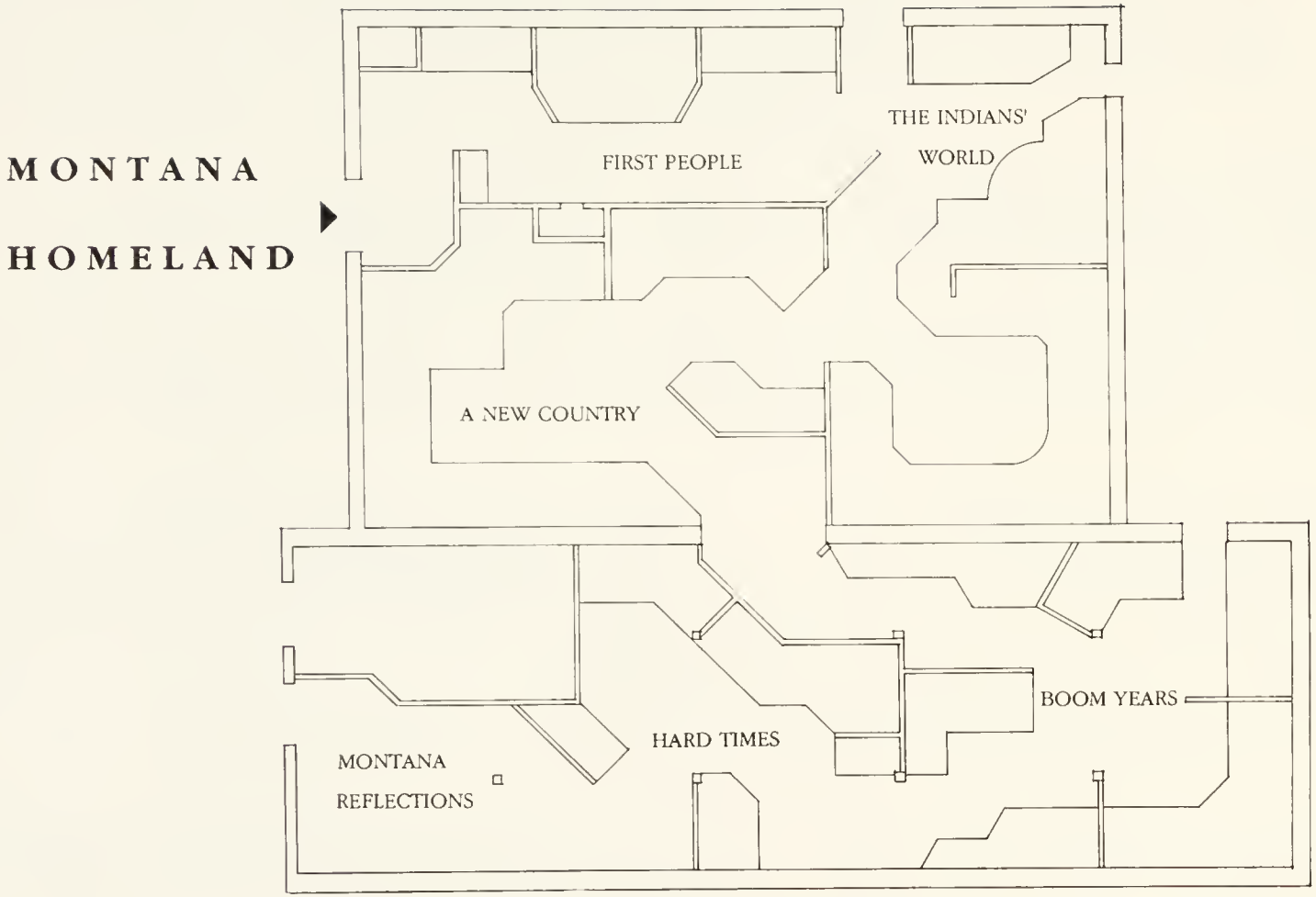


Floor plan of the exhibit "Montana Homeland" located on the first floor of the Montana Historical Society
225 N. Roberts St., Helena, MT 59620

Dear Students:

Soon your class will visit the Montana Historical Society. That is a long and fancy title for a place that is a special kind of museum. Many people visit the museum every year to learn more about Montana's history, art, and culture. You will visit the museum to learn more about Montana Indians. We look forward to seeing you and to showing you the museum.

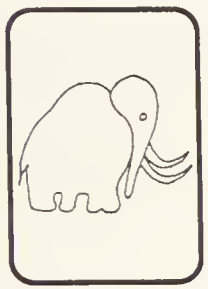
You will find that we learn about our past in many ways. We read books, of course, but there are other helpful resources. At the museum you will discover how we have learned about Montana Indians through artifacts, photographs, oral histories, diaries, letters, journals, sites, newspapers, and by talking with Indian tribal elders. We show what we have learned through exhibits like "Montana Homeland," which you are going to see.

Before you come to the museum, we would like you and your classmates to look at this activity guide. It will help you learn about Indians. You will enjoy your visit more if you have some good information in mind. Don't worry! The guide is not all hard work, but contains some very fun and interesting activities.

When you come in a few weeks, bring some of your projects. We would like to see them. Have a good time.

Your Friends at the Museum

Montana Indians: First People



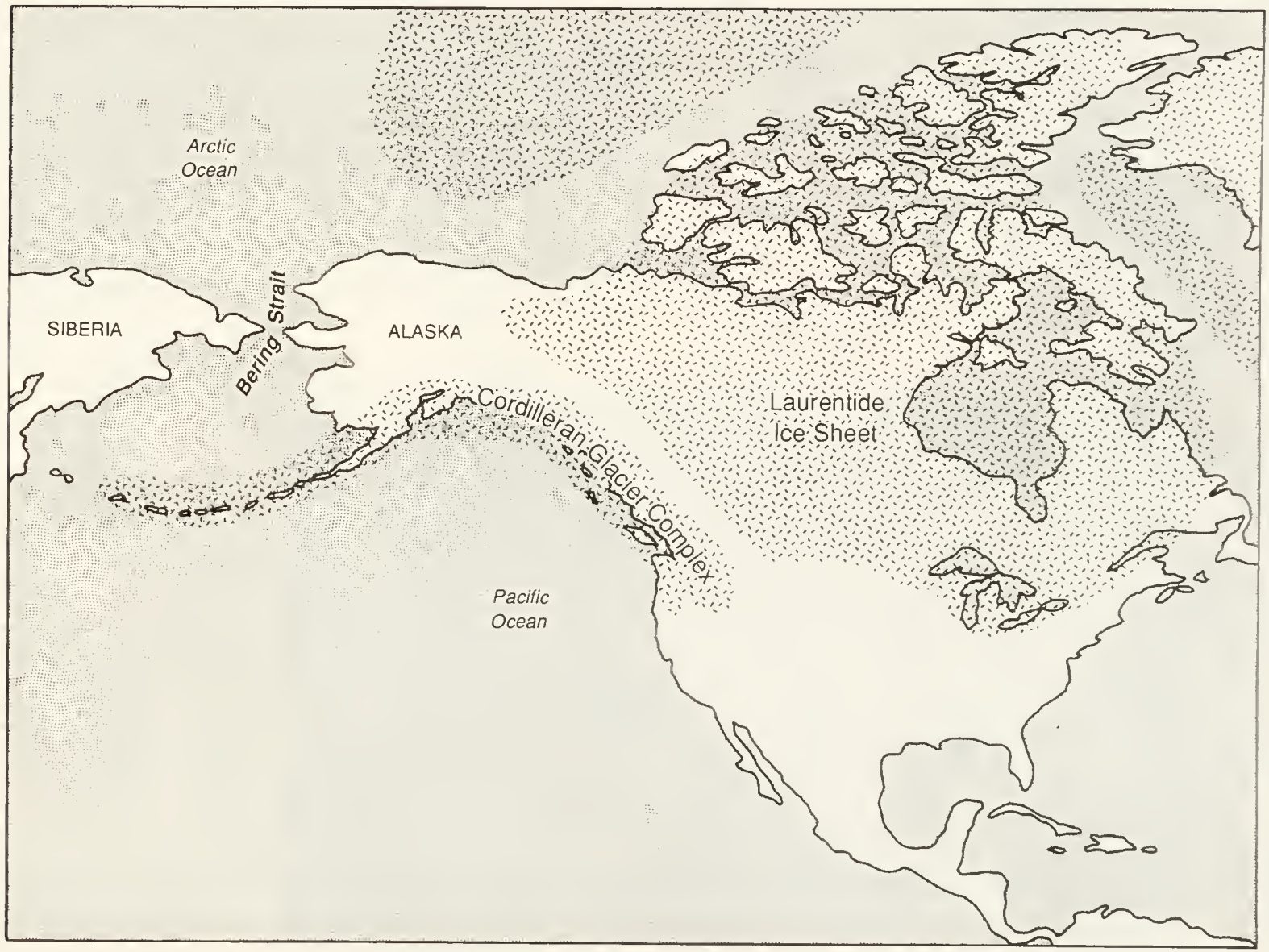
Montana's sweeping plains and rugged mountains have been home to people for over 10,000 years. The ancestors of today's American Indians were the first people to live in Montana. They gathered food, raised families, hunted, played, and worked.

Long ago large sheets of ice covered parts of Montana. Big mammals called mammoths, giant bison, and mastodons roamed the land not covered by ice. Prehistoric people hunted these animals. When the earth warmed and the ice melted, the land and climate changed. Many of the big animals died, and the people had to change their way of life.

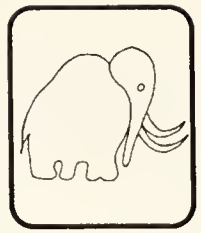
The Indians say that they have always lived on this land. Some scientists, however, think that people came to North America from Asia by walking across land that linked the two continents. That land link disappeared thousands of years ago.

First People

Map A Land Bridge and Ice-free Corridor



First People



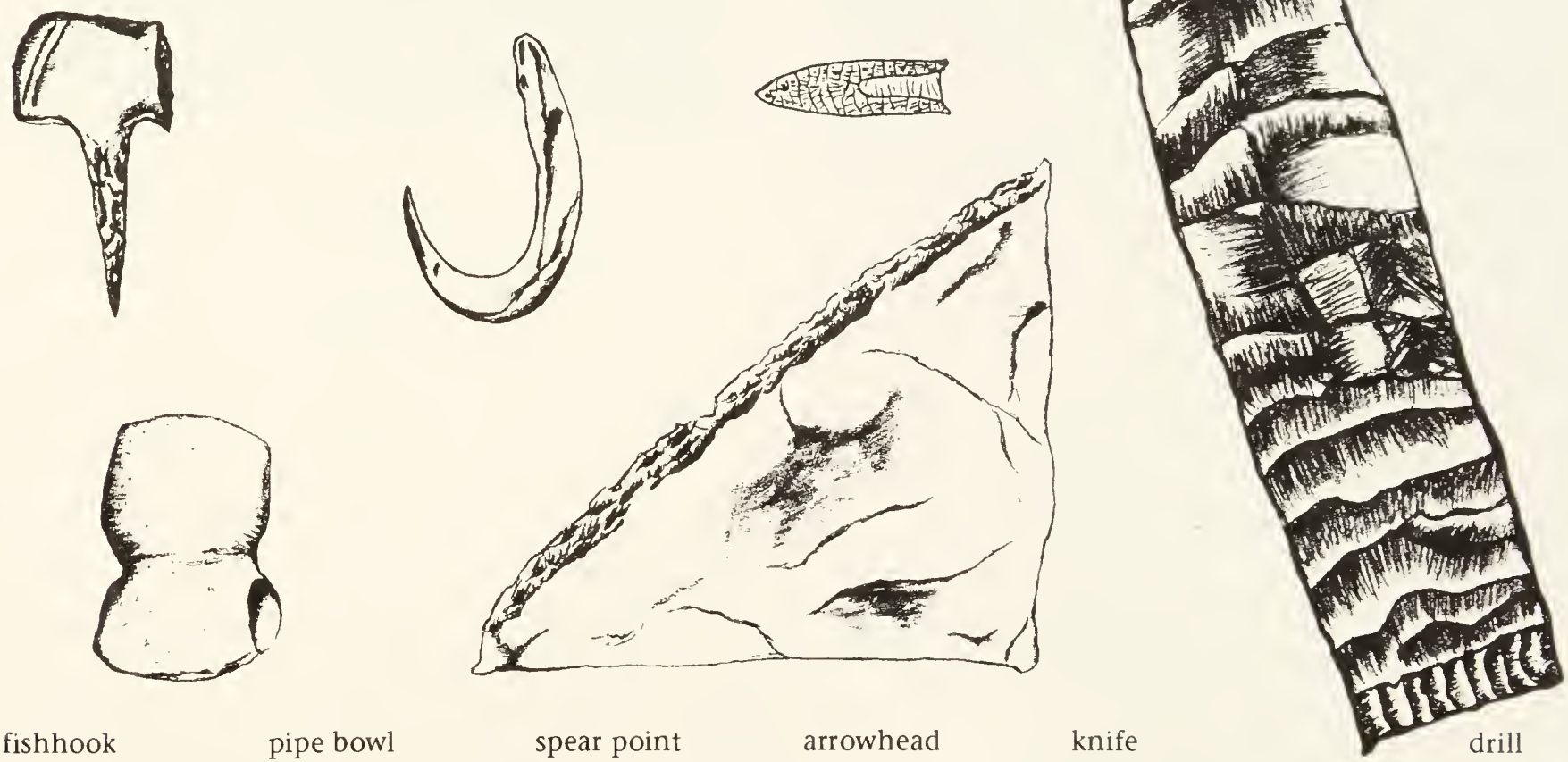
Since we do not have any written records of prehistoric people, historians and anthropologists have learned about them mostly through the things these early people left behind. Archaeology (or archeology) is the discovery and study of things left by humans. Prehistoric humans left their hunting tools at campsites. There are many rich archaeological sites in Montana that tell us about the people who lived here 10,000 to 12,000 years ago.

The Mill Iron site is in southeastern Montana. Archaeologists discovered here the butchered remains of ancient bison, stone points, knives, and scrapers. The Anzick site near Livingston is another prehistoric site where points and bone tools were stored by ancient people.

Excavation at
Inspiration Cave, 1937

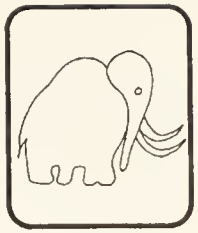
First People

Imagine what it would have been like to make your own stone weapons and tools. Below are drawings of tools, points, and other stone items that may have been found at a prehistoric hunting camp. **See if you can tell how these things were used.** Answers have been provided at the bottom of the page.



fishhook pipe bowl spear point arrowhead knife drill

First People



It is true that artifacts are important to archaeologists. However, archaeologists also carefully record information about the *place* where artifacts are found. An artifact can only tell part of the history of a site.

On the next page are copies of forms which archaeologists use. Every site is given a reference number, something like the numbers given to books in the library. Because there is much archaeological work being done in Montana, the University of Montana gives each site a number and keeps copies of all the site reports.

All states use the same numbering system. For instance 24LC1018 is the number of a site called Indian Meadows. "24" is the number given to all Montana sites. "LC" stands for the county in which the site was discovered (Lewis and Clark County). The last series of numbers was given to the site by the University of Montana after the report was turned in.

Imagine that you are part of an archaeological expedition 500 years from now. You have discovered the remains of what was once a school (perhaps your school). Complete the form as best you can, and sketch your site on the graph provided.

Statewide Archaeology Survey
University of Montana

1. County _____ 2. Map _____ 3. Site No. _____

4. Twp. _____ Range ___ ; _____ 5. Contour Elevation _____

6. Location and Access _____

_____

7. Type of Site _____

8. Description of Site _____

_____

9. Previous Designations _____

10. Published References _____

11. Owner _____ 12. Address _____

13. Present Tenant _____ 14. Site Size _____

15. Est. Depth _____ 16. Vegetation _____

17. Nearest Water _____

18. Possibility of Destruction _____

19. Recommendations _____

20. Artifacts Collected _____

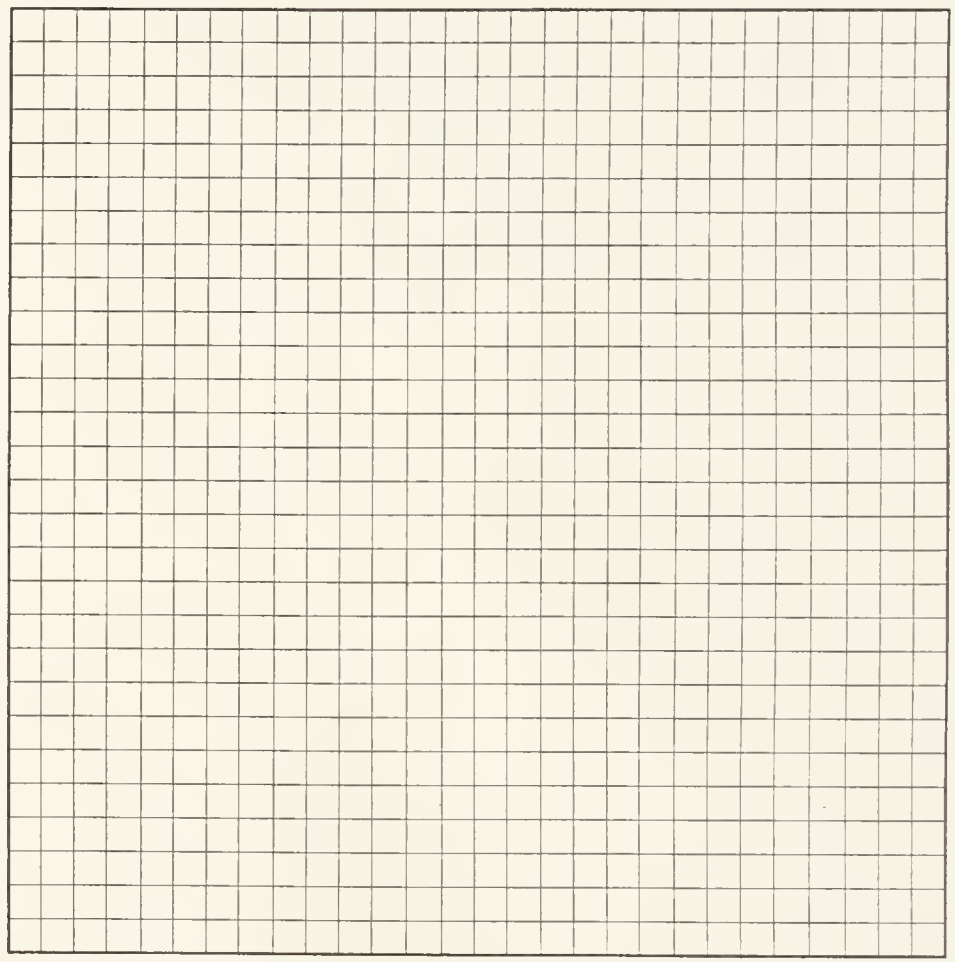
21. Artifacts Observed _____

22. Photo Numbers _____

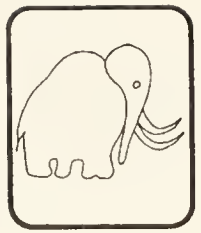
23. Recorded by _____ Date _____

Continuation Sheet
Statewide Archaeological Survey
Department of Anthropology, University of Montana

Site _____ Date _____



First People

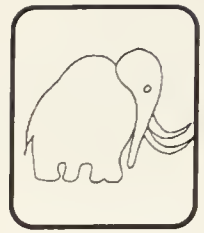


Indian people believe that their ancestors have always lived in this land. They do not believe that early people walked across the land bridge. Oral traditions, the stories that Indian people have told one another for thousands of years, recall how life began.

On the next page is an Indian creation story retold by Gerald Red Elk, a Sioux tribal elder. This story is told to teach about the beginning of life. Every tribe has different stories about creation.

In some tribes, stories were owned by individuals who received them through purchase or as a gift from someone else. Storytelling was done during the long winter months.

Even though we don't own this story, we can borrow it. Read it to yourself. Then practice retelling it aloud to your friends.



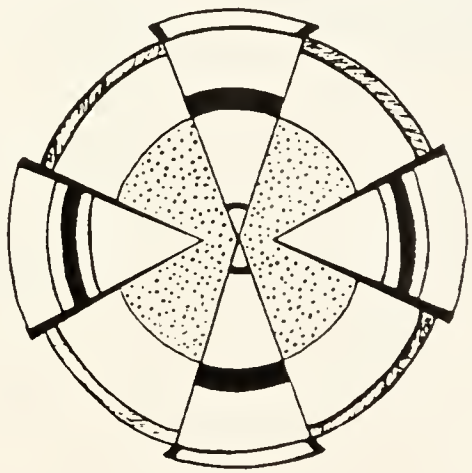
"Our Mother The Earth"

In the beginning, there was nothing but the Great Spirit. He made the Heavens and the Earth. When he first made the Earth, it was all water. After it was all water, he then made the Mother Earth, the ground. Then he put the fire in the Sky which is the sun. From this we get the warmth.

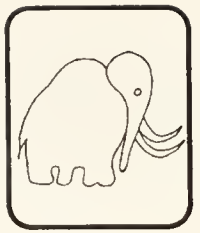
When he made all of this, things began to grow upon the Mother Earth. Mankind came out of the ground from the Mother Earth. All things then began to come from Mother Earth. The Plants, the Trees, Grasses, Flowers, Birds, the Water, and Water Beings (Fish).

For this reason Mother Earth is Sacred to our People. We have age-old ceremonies which honor our Earth Mother. If there is no Earth Mother, we are then no more.

The Windmill, Volume 8, Number 6, May–June, 1985



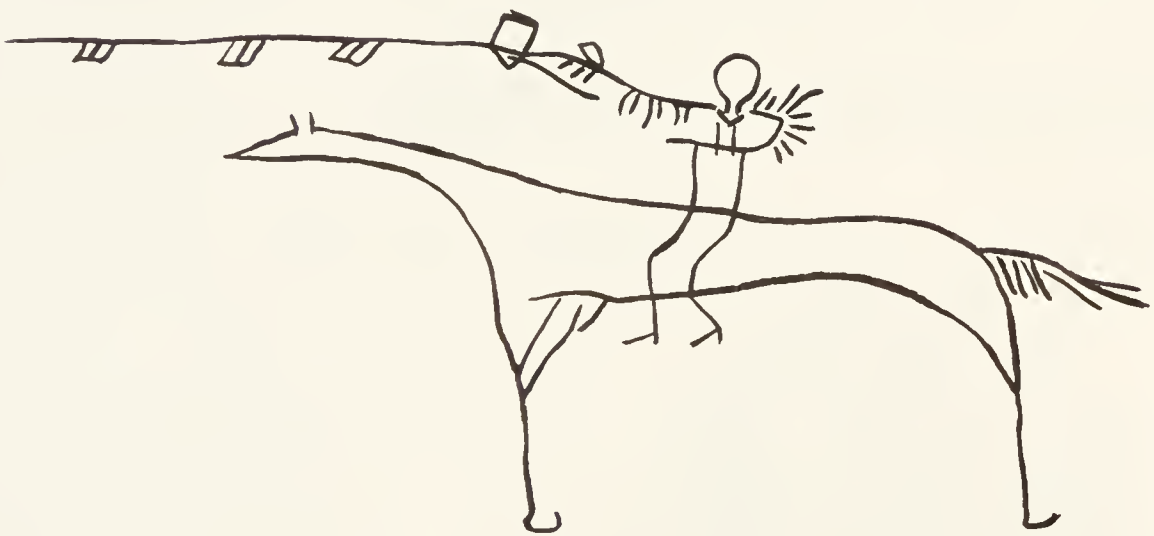
First People



"Artifact" is the name given to the things collected by museums. Of course artifacts cannot talk, but they can tell us much about Montana's past.

Below is a drawing of a "pictograph." A pictograph is a drawing done by a prehistoric person on the wall of a cave, rockledge, or wall. Sometimes pictographs illustrate a major event, animals seen on a hunting expedition, or mythical creatures. The drawing below illustrates a man on horseback carrying a gun.

On the next page are photographs of two artifacts found in the "Montana Homeland" Gallery. They, too, tell us something about our past. **Answer the questions below each photograph.**



Look carefully at the drawing. Archaeologists can approximately date the pictograph by noticing and recording certain clues. **What clues do you see?**

_____

_____

Can you approximately date this pictograph?

_____

First People

What is this artifact?_____

Who would have used it?_____

What natural resources were used to make this artifact?

_____

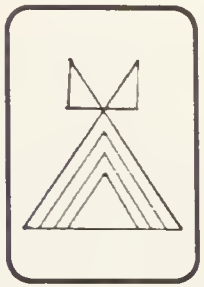
What is this artifact?_____

Who would have used it?_____

What natural resources were used to make this artifact?

_____

Montana Indians: Indians' World



Many different Indian tribes lived in Montana. Each tribe had special ways of speaking, living, celebrating, working, and playing. Some tribes were not friends, and they fought each other. But friendly tribes met often to trade. They traded meat, tools, hides, furs, and many other things.

About three hundred years ago, people from far-away Europe came to North America to live. They brought with them guns and horses — things that the Indians had not seen before. By trading and by talking with their neighbors, the Montana tribes soon learned about guns and horses and traded for them. Guns and horses changed the way native people lived.

Indians hunted buffalo, deer, antelope, elk, and small animals for food. The greatest of all animals was the buffalo. All parts of the animal were used for either food, tools, or clothing. The buffalo roamed the plains, and the Indians followed the herds. Before the horse came, hunters had to travel on foot. The horse permitted the Indians to travel great distances. Guns made it easier for hunters to kill game.

Because Indians followed herds of buffalo, their homes had to be portable. The tepee was ideal for the nomadic hunters. Lodgepoles formed a frame that was covered by several animal hides sewn together. It could be taken down easily and moved to the next camp site.

Indians Hunting the Bison, by Karl Bodmer

Indians' World

When white people came to America, Indian tribes frequently moved great distances to avoid their new neighbors. Like dominos, as one tribe moved so did all the others. Compare the two maps on page 16. Map B shows the distribution of American Indian tribes in 1650. Map C shows the Indian tribes living in Montana when Lewis and Clark made their historic expedition in 1804–1806. Look carefully at the maps and answer the following questions:

How many years passed between 1650 and the Lewis and Clark Expedition? _____

Which Indian tribes that were in Montana in 1650 remained by 1800? _____

_____

From where did the Blackfeet come? _____

Find the original home of the Cheyenne. Approximately how many miles did the Cheyenne travel in order to live in Montana? _____

Which tribes included on Map B moved away from Montana by the time Lewis and Clark came?

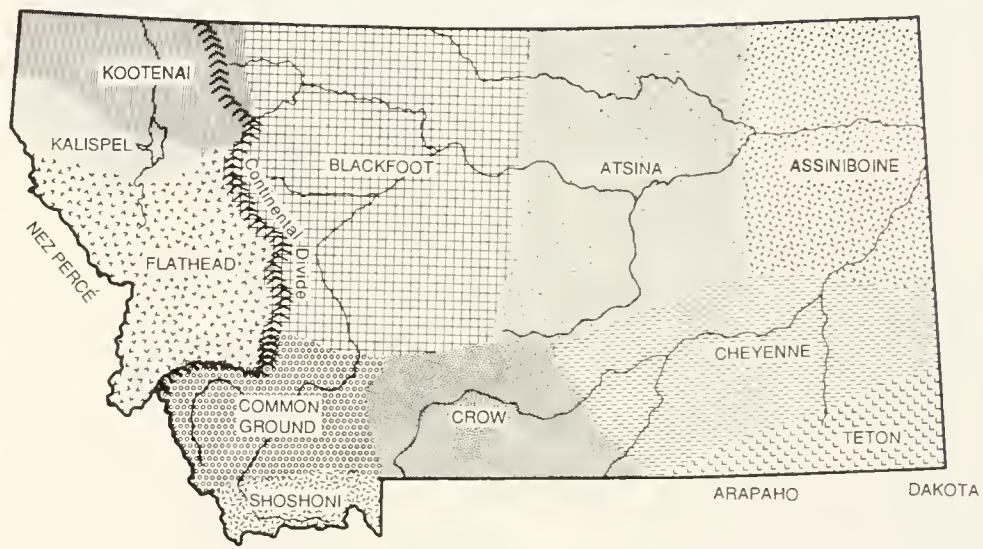
_____

_____

Indians' World

Indian tribal distribution in 1650.
Map B

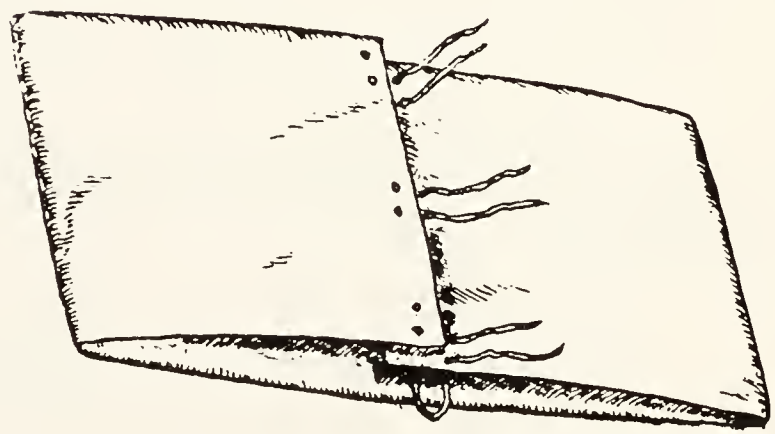
Indian tribal distribution at the time of Lewis and Clark, 1804–1806. **Map C**



Indians' World

When you visit the museum you will see many interesting and unusual objects that were used by Indians. Because Indians moved often, they created a kind of suitcase made from the hide of a buffalo. It is called a "parfleche" and looks like a large rectangular envelope. It could hold clothes or food. The parfleche could be tied to the side of a saddle or placed inside a tepee.

Make your own parfleche. Directions are included in your Teacher's Notes. Color only one side, using one of the designs drawn on the next page. Use it to store all of the papers and activities you have prepared while working on this unit.

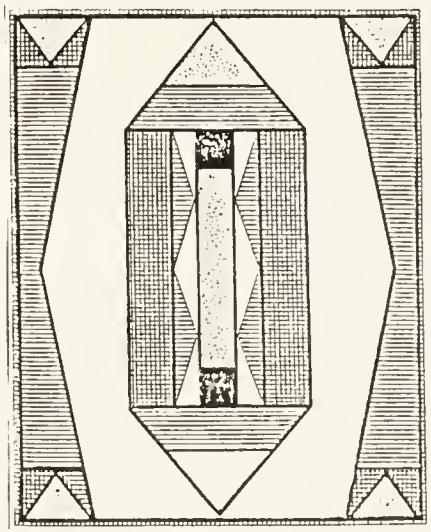


Parfleche

Indians' World

Designs for use on parfleche

Crow



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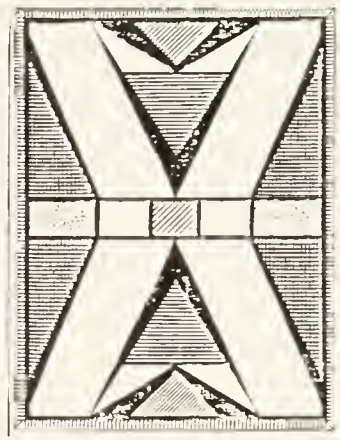
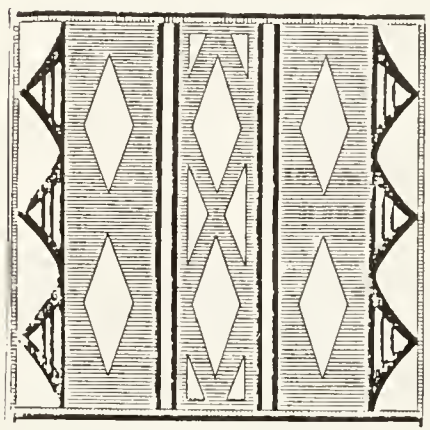
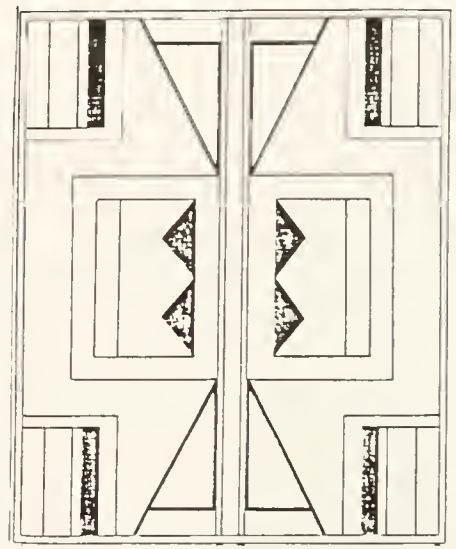




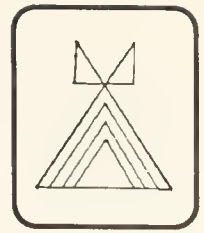
Assiniboine



Flathead

Drawings taken from *Indian Rawhide: An American Folk Art* by Mable Morrow, University of Oklahoma Press, 1975.

Indians' World



Even though buffalo were important, Montana Indians used many other natural materials. Some clothing was made not from buffalo hide but from the skins of other animals. **What animals can you think of whose skin would make good clothing?**

_____

Here is a list of some other natural materials which Indians found in their Montana homeland and used.

animal teeth or claws
flaked rock
porcupine quills
gooseberry or cherry wood
green ash wood
river rock
dried wood
animal fur
bird bones
small stones
deer sinew
sticks
shells
gourds
feathers
powdered paint

Find three things on the list that could be used to make beads.

_____ _____ _____

Find three things that could be used to make musical instruments.

_____ _____ _____

Find three things that could be used to make cooking and eating utensils.

_____ _____ _____

Find three things that could be used to decorate clothing.

_____ _____ _____

Joe Butterfly

Indians' World

Plains Indians wore hide leggings and hard-soled moccasins to protect against thistles and stones. Girls' leggings went from ankle to knee; boys' from ankle to thigh. Boys wore buffalo-hide shirts, and instead of pants, soft leather "breechcloths" that passed between the legs and tucked over the belt. Girls wore buffalo-hide dresses with a yoke across the shoulders. Babies were wrapped in rabbit skins or other soft furs in winter and in the soft skin of buffalo calves in warm weather. Instead of diapers, babies wore the fluffy down of cattails or cottonwood tree pods.

Fine dress-up clothes made from antelope or mountain sheep skins were decorated with beads, quillwork, and jewelry. Everyday clothing was made from deer or elk skins.

Design an outfit for a Montana Indian girl, boy, or baby. Color designs on the clothing to represent beadwork or quillwork. Describe the materials you have used, and label each piece of clothing.

A Blackfeet girl in yoked rawhide dress.

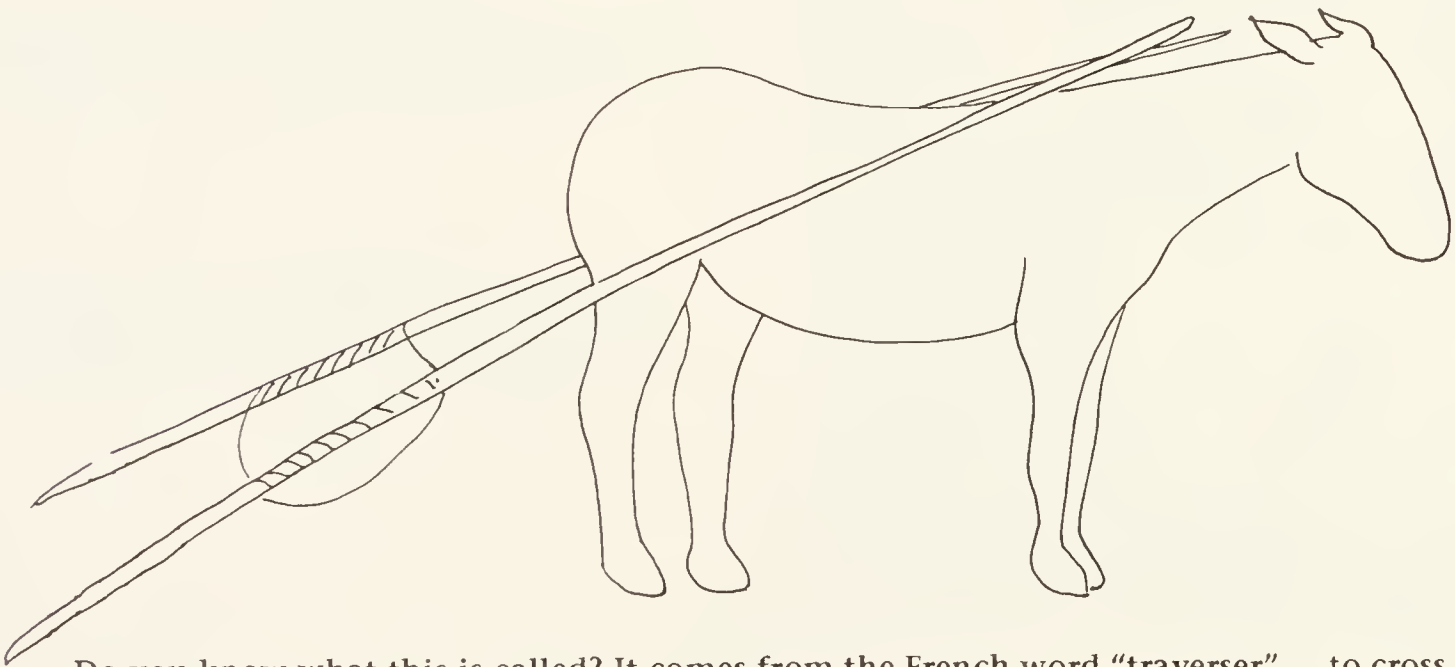
Indians' World

When we think about the tepee we notice two important features which tell a great deal about the life of Montana's Plains Indians. First, a tepee is easy to move. Second, most of the things that go into making a tepee are made from parts of the buffalo or from other items found in nature.

Why did the Indians have houses that were easy to move?_____

_____

Look at the photograph on the next page. From it can you tell how the tepee was moved?_____



Do you know what this is called? It comes from the French word "traverser" — to cross or to travel through. It is called a _____ .

"As a little boy I used to ride in a travois basket when the tribe moved camp. Two long lodgepoles were crossed over the shoulders or tied to the sides of a horse. Thus they were dragged over the country. Buffalo skins were used to stretch across between the widely gaping poles behind the horse. Upon or into these bagging skins were placed all of the family property, in rawhide satchels or as separate loose articles. The smaller children also rode there. I have fond recollections of this kind of traveling. Many an hour I have slept in that kind of gentle bed. Roads were not needed for this kind of vehicle. A travois can be taken anywhere a horse will go, and there never is any jolting. The spring of the poles and the skin take up all of the shocks."

Wooden Leg: A Warrior Who Fought Custer, interpreted by Thomas B. Marquis, University of Nebraska Press, 1931.

Two horses with travois and Blood Indian family

Indians' World

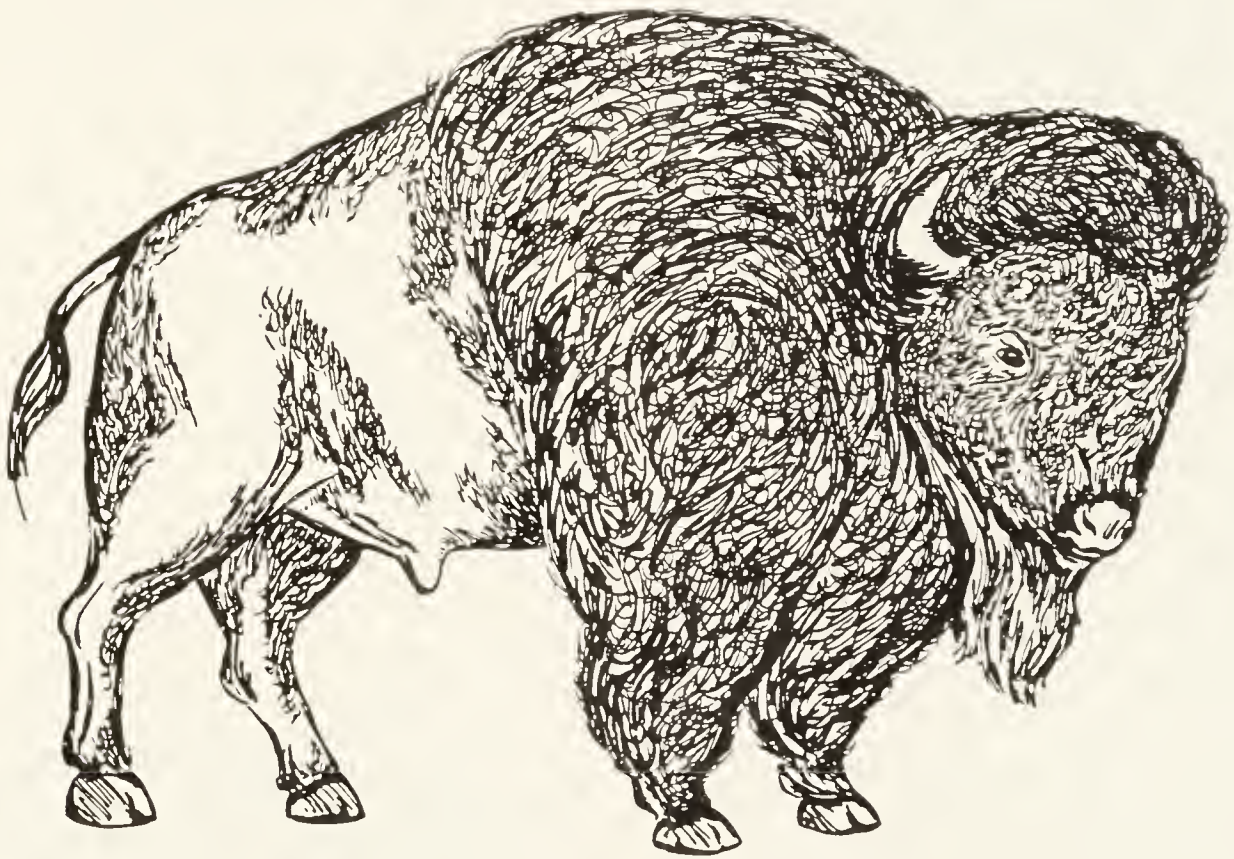
Montana's Plains Indians called buffalo "real food." It's not that they didn't eat anything else. They also ate berries, chokecherries, wild onion and turnip, and camas root. For sweetening they used box elder tree sap. But buffalo meat was best.

In addition to food, parts of the buffalo provided shelter, tools, games, and toys. In fact, almost everything the Plains Indians had was made from some part of the buffalo. Some Indians even called the buffalo "Uncle."

Draw lines to match the items on the left with the buffalo parts on the right. Color the drawing of the buffalo on the next page. Label as many parts of the animal as you can.

awl (large needle for sewing)
thread
spoons
saddles
parfleches (carrying bags)
moccasins
tepee cover and linings
bow strings
winter robes
cooking oil
drums
paintbrushes
rope
fire starter
cooking kettle
soap
hairbrushes
glue

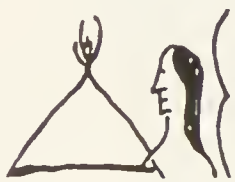
hoofs
paunch (stomach)
hair
tail
fat
intestines
horn
hide
bones
sinew (tough, stringy tissue)
teeth
hide with hair
dried waste (buffalo chips)
crushed gallstones
porous bones
tongue (rough side)



Indians' World

Indian children were named soon after birth. Usually their father, grandfather, or father's brother named them. Sometimes they were named for an animal or a natural event that occurred on the day they were born. Before the reservations, girls kept their given names, but boys sometimes changed their names after doing a brave deed. Many names can be signed just by drawing a picture, called a "signature."

Here is a signature of a Sioux man named Kills-by-the-Camp.



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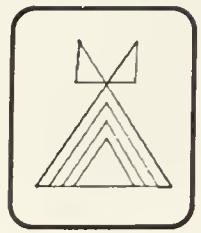
Design your own signature in the rectangle provided. Give it a name. Explain why you have selected this name.

Once you have completed your signature, cut out the rectangle. Cut the same shape from a piece of cardboard or some other heavy paper. Glue the two together so that your signature shows. Pierce a hole in the top; run string, yarn, or leather through it. Wear your signature as a name tag when you visit the museum.

Indians' World



Here is a story of a Cheyenne warrior and how he got his name.

I was known, during my boyhood, as Eats From the Hand. But this baby name was set aside during my youth. The change came about in this manner:

Many years before my birth, the Cheyennes organized a war party and went to fight the Crows. As a result of the battle the Cheyennes captured five Crow women and one boy about ten years old. All of these captives stayed permanently thereafter with our people.

The Crow boy came to manhood and married a Cheyenne girl. Myself and my brothers and sisters were taught to look upon him as our uncle. He was an admirable man, brave and capable. All of the Cheyennes had a high regard for him. He knew he was born a Crow, but he never showed any desire to leave us for returning to them.

This Crow-Cheyenne Indian man was a wonderful traveler on foot. Even as a boy he could out-walk and wear down most of the young men who journeyed with him. His capabilities in this regard were so noticeable that people said: "His legs must be made of wood, since he never becomes tired." Then they fixed upon him a name, Kum-mok-quiv-vi-ok-ta—Wooden Leg.

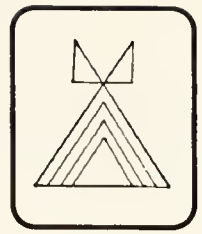
I also was a youthful wonder in the matter of walking. By the time I was fifteen years old I could go all day following in the footsteps of my uncle Wooden Leg. I was tall and gaunt, and I grew yet taller in young manhood. Friends began jokingly to apply to me the name of this enduring uncle, who then had become a middle aged or elderly man. I liked the name, I liked the man who bore it, and I liked the honor of comparison with him. I told my father I wished to be known as Wooden Leg. It was a common custom to pass down names to junior relatives. My father told me that when the right time came he would confer upon me the new name. The time came when I was about seventeen years old. Cheyennes then were camped far up the Tongue River. It was in winter, there was deep snow and the weather was cold. One morning we discovered that twenty of our horses were missing. A blizzard was whirling, so we could only get glimpses of the trail of the thieves. Thirteen Cheyennes, including myself, mounted ponies and set off in pursuit. We struggled all day through the blinding snowstorm. None of us slept. The following morning was clear.

We saw two Indians driving a band of horses out of the valley. It was evident they were Crows urging our lost animals toward their camp west of the Bighorn. When we arrived on the benchland we found the two men had stopped in a sheltered gulch, had dismounted, and were preparing to light their pipe for a smoke. We charged upon them. One of them got to his horse and dashed away, but Black Eagle's rifle brought him down dead. The other one was surrounded and cut to death with knives and hatchets. We got back all of our horses and their two horses in addition.

My companions informed my father that I had shown great bravery in rushing upon and helping to dispatch our Crow enemy. My father gave a feast to honor me, and at this feast he proclaimed: "Henceforth the name of this son of mine is Wooden Leg."

Wooden Leg: A Warrior Who Fought Custer, interpreted by Thomas B. Marquis, University of Nebraska Press, 1931

Indians' World



As more and more white people traveled west, they followed rivers and ancient Indian trails. Soon roads were made, and military posts were constructed in order to protect the settlers.

Look at some resources provided by your teacher. Mark on the map on the next page (Map D) major overland routes and military posts constructed between 1860 and 1900.

Look at Map C on page 15 showing the distribution of Indian tribes. Compare maps C and D. List the tribes whose lands were crossed by roads.

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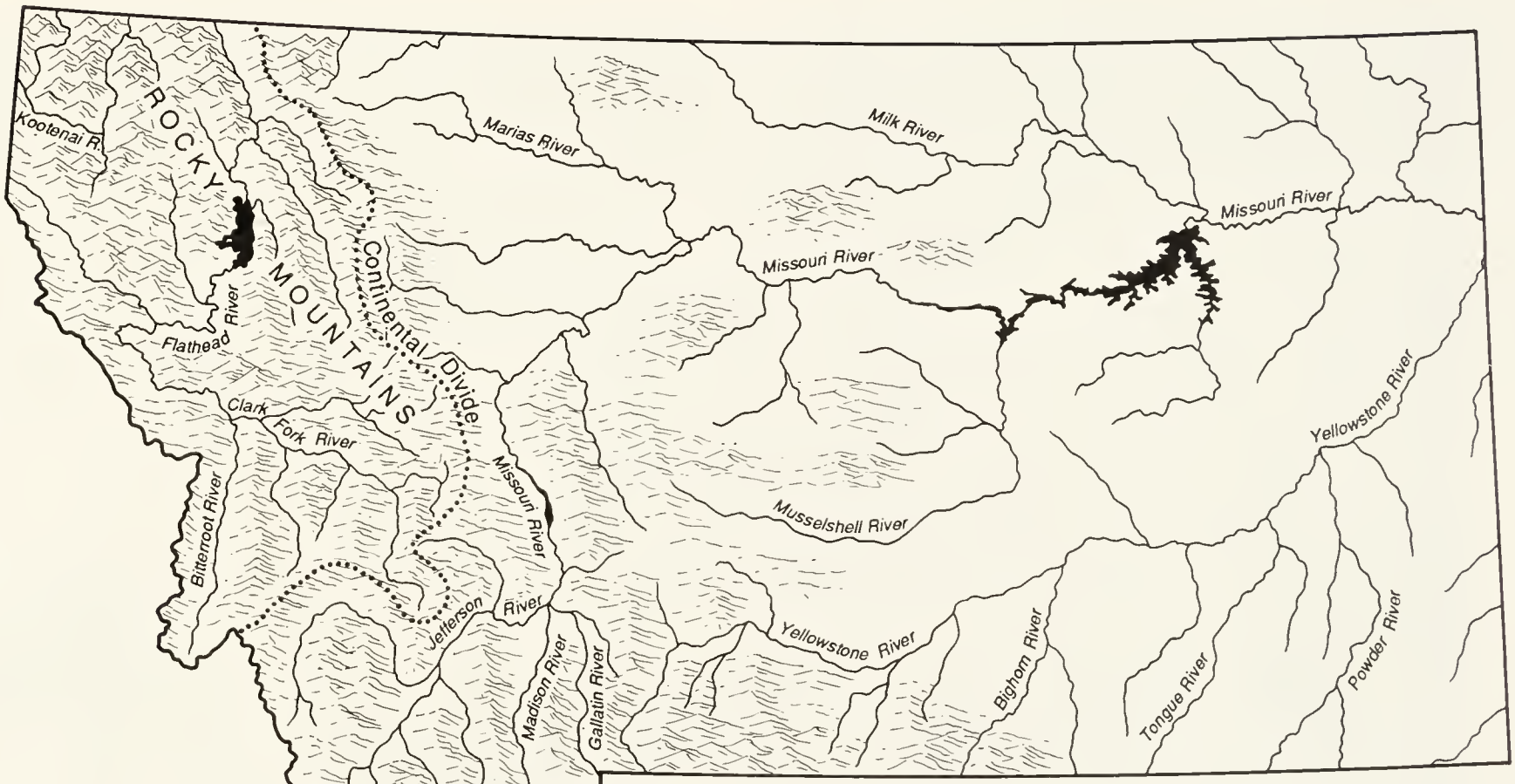
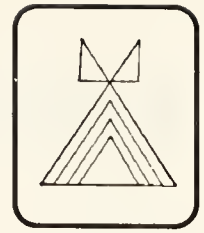
Indians' World

Map D



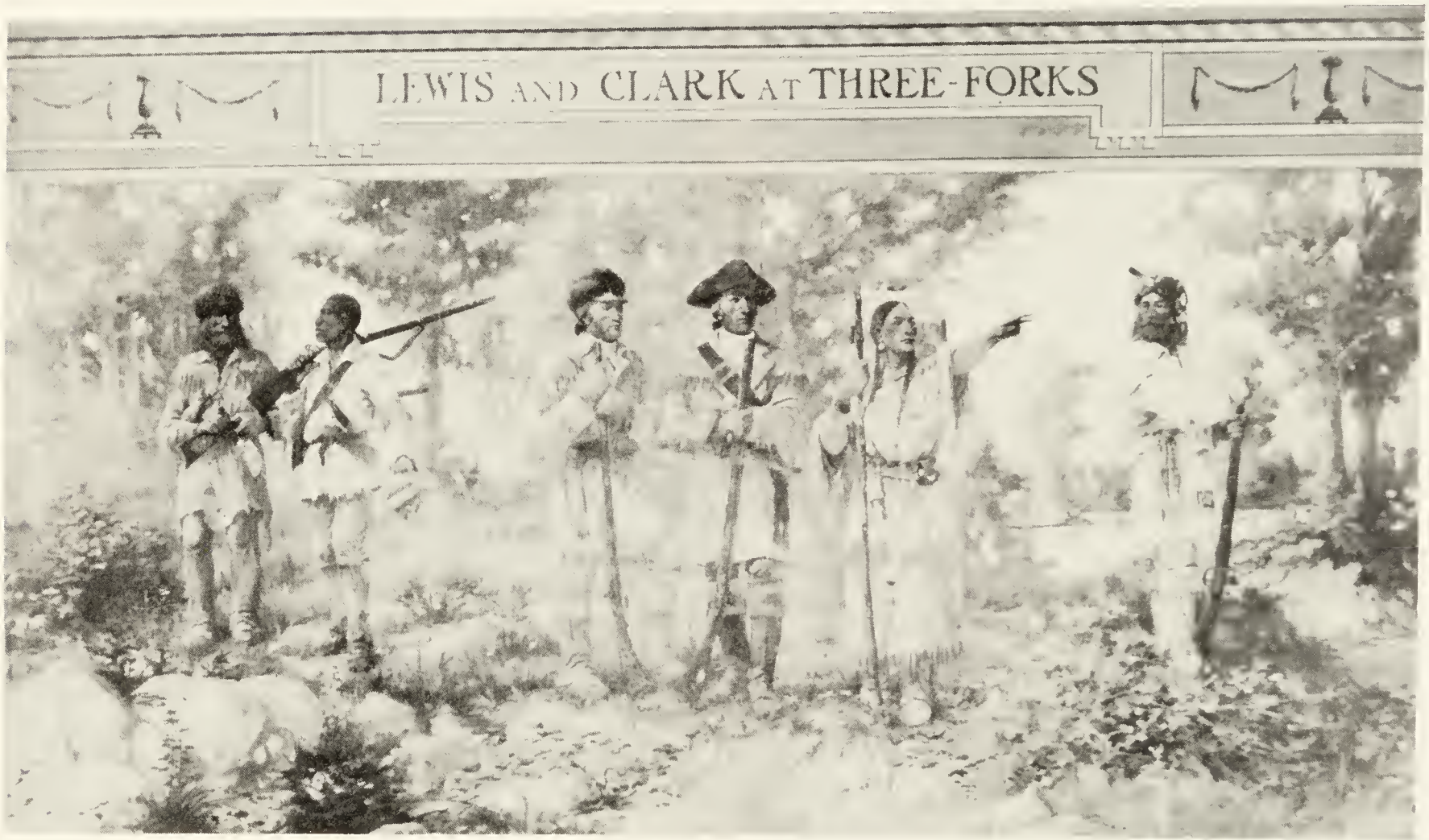
Indians' World



When Lewis and Clark explored the West from 1804 to 1806 they met many Indians along the way. Most of the Indians were curious and helpful. However, one time in Montana some Indians tried to steal horses from Lewis while he and three other men explored the Marias River drainage. Two Indians were killed in the fight. It was the only time during the whole expedition that someone was killed. Here is Lewis' description of that event. A row of dots . . . indicates that some words have been left out. The spelling and punctuation are as Lewis wrote it in his journals.

"I jumped up . . . saw Drewyer in a scuffle with the indian for his gun. I reached to seize my gun but found her gone, I then drew a pistol from my holster and terning myself about saw the indian making off with my gun I ran at him with my pistol and bid him lay down my gun . . . I now hollowed to the men and told them to fire on them if they attempted to drive off our horses, they accordingly pursued the main party who were driving the horses up the river and I pursued the man who had taken my gun who with another was driving off a part of the horses which were to the left of the camp . . . I called to them as I had done several times before that I would shoot them if they did not give me my horse and raised my gun, one of them jumped behind a rock and spoke to the other who turned around and stoped at the distance of 30 steps from me and I shot him through the belly, he fell to his knees and on his wright elbow which position he partly raised himself up and fired at me, and turning himself about crawled in behind a rock which was a few feet from him. he overshot me, being bearheaded I felt the wind of his bullet very distinctly. not having my shotpouch I could not reload my peice and as there were two of them behind good shelters from me I did not think it prudent to rush on them with my pistol . . . I therefore returned leasurely towards camp."

Journals of Lewis and Clark, July 27, 1806



Lewis & Clark at Three Forks, a mural by E. S. Paxson. Located in the Lobby of the House of Representatives, Montana State Capitol, Helena.

Indians' World

Terrible battles were fought between Indians and the military. Many people died. The most famous battles fought in this state were the Baker Massacre (Piegan vs. U. S. Army–1870), the Battle of the Little Big Horn (Sioux and Northern Cheyenne vs. U.S. Army–1876), and the Flight of the Nez Perce through Montana (Nez Perce vs. U. S. Army–1877).

Newspapers influenced the way people felt about Indians in the West. Look at the newspaper article written shortly after the Battle of the Little Big Horn. (Many newspapers learned of the battle on July 4, 1876, just as the nation was celebrating the 100th anniversary of the Declaration of Independence.)

Find the article about the Battle of the Little Big Horn. What title is given to the article?

_____

How does the title make you feel?_____

_____

Did you learn much about the battle from this article?_____ **The author is hopeful that something will happen as a result of the battle. What is it?**

_____

_____

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DAILY HERALD

- - Publishers.

.....Editor.

r Daily of Montana.

DAY, JULY 5, 1876.

AN NATIONAL KET---1876.

OR PRESIDENT.

FORD B. HAYES,

OF OHIO.

VICE-PRESIDENT.

M A. WHEELER,

F NEW YORK.

NATIONAL PLATFORM

omy of Providence this land was an slavery, and when the strength f the people, by the people, and for ie demonstrated, the Republican ver. Its deeds have passed into back to them with pride. Incited high aims for the good of our d, and looking to the future with , hope and purpose we, the repre- arty, in the National Convention following declaration of princi-

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n party has preserved these gov- undredth anniversary of the na- are now embodiments of the great cradle; that all men are created endowed by their Creator with ights, among which are life, lib- t of happiness; that for the at- ds governments have been institu- riving their just powers from the ned. Until these truths are cheer- need be, vigorously enforced, ublican party is unhushed. t pacification of the southern sec- d the complete protection of all its njoyment of all their rights and Republican party stands sacredly

THE CUSTER MASSACRE.

The news received last evening of the defeat of Custer and the massacre of his entire command, fell upon the festivities of the day with a gloom that could not be shaken off. There is only too much reason to believe that the facts given in the extras of last evening are literally true. The parties from whom the facts were received are too well known and reliable to leave a reasonable doubt. If it was Custer's rashness that precipitated the disaster, dearly has he paid the penalty. There is no feeling but one of heartfelt sorrow over the brave hero and his brave comrades. There is much feeling that there is something like a sacrifice about the affair. Our little body of soldiers are sent out into a wilderness to cope with a foe an hundred times their number, as well armed and mounted, familiar with the ground, and withal, the bravest fighting men that have ever been known in Indian history, Perhaps the sacrifice of Custer were needed to wake the nation to the true nature of the war that was on hand. Some of those responsible for the conduct of this war may be aroused to the immediate demands for safety of many exposed frontiers. Congress is still in session, and if they do not arouse themselves to provide adequately for the crisis, history will hold them criminally responsible for the ensuing exposure, suffering and slaughter.

THE ST. LOUIS CONVENTION.

The second ballot at the St. Louis Convention was as follows: Whole vote, 738; necessary to a choice, 492; Tilden, 535; Hendricks, 60; Allen, 54; Parker, 18; Hancock, 59; Bayard, 11; Thurman, 2.

The first ballot for Vice President resulted in 730 for Hendrick, and 8 scattering.

The appearance of our columns to-day will justify the statement that the proceedings of the Convention have been unavoidably crowded out.

TELEGRAMS.

Stopping the Wheels of Government.

WASHINGTON, June 26.—It is understood that if the postoffice and legislative appropriation bills are not agreed upon by Saturday.

The Servian Troubles the Universal Topic.

English Opinion on the War Question.

No Declaration of War.

The First Gun Fired.

LONDON, June 28.—The *Standard's* Vienna dispatch says beyond some stray shots there has been no fighting between the Turks and Servians. Much anxiety prevails at Belgrade and Semendria at the possibility of the bombardment by the Turkish gunboats. The Sclavonic papers urge Austria to prevent the Turkish gunboats from impeding the navigation of the Danube by such an act. The Servians are preparing to block the river Drya in order to protect their camp at Schabatz.

LONDON, June 29.—In the House of Commons this afternoon, Disraeli, in reply to a question by the Marquis of Hartington, said he had no information of Servia's intended declaration of war. He believed he might venture to say the Servian troops had not crossed the frontier. Only one hour before the meeting of the House he received a dispatch from the British consul at Belgrade, from which place Prince Milan had gone to headquarters and certainly at the time the consul wrote, which was within a few hours, Servian troops had not crossed the frontier.

During the session of the House of Lards this evening, Lord Derby, in reply to a question by Lord Granville, said the Government had no information that Servia had declared war, or any information justifying the statement that war was absolutely certain, but he was bound to say from the general tenor of the reports which reached him, that he could entertain little, if any hope, that war would be averted.

Preparing for Hostilities.

LONDON, June 27.—A dispatch from Constantinople says it is certain the Porte expects Servia to take immediate action. The commander-in-chief of the Turks has been ordered to proceed to Nitriche and prepare for immediate hostilities.

Historical Sketch of Lewis and Clarke County, Montana, July 4th, 1876.

The name of our county naturally carries us back a period of three score and ten years to that early and famous expedition, planned by Jefferson, to explore and determine the extent, nature and resources of that vast and unknown region then recently acquired from France, and known in history as the Louisiana Purchase. On the 14th day of May, 1804, that expedition set out from the mouth of the Missouri and spent the following winter in the country of the Mandans. On the 13th day of June, 1805, Capt. Lewis was the first to discover the Great Falls of the Missouri, and, on the day following, the mouth of Sun river, then called Medicine river. So far as we know, Capt. Lewis is the first white man whose eyes ever rested upon any portion of the county now embraced within the limits of this county. During the month of July, 71 years ago, that expedition having made a portage around the falls, passed up and explored the river along the eastern line of our county; on the 18th passed the mouth of Dearborn river, which they so named in honor of the Secretary of War. The Big and Little Prickley Pears, they respectively called Pryor's and Ordway's rivers from members of their expedition. On the 28th of the same month, Capt. Clarke, leading the advance by land, reached the forks of the Missouri river. It is not a proper part of our story to trace this expedition up the Jefferson river and across the mountains to the great river and ocean of the West.

In the following year, 1806, starting March 23, they began their return, and Capt. Lewis, having separated from his associate not far from the junction of the Missoula and Blackfoot rivers, with one third of the party made his way up the latter stream, and during the month of July, 70 years ago, passed the range by what is called the Lewis and Clarke Pass, at the head of the North Fork of the Dearborn river, and traversed the northern part of our county, where it is widest, to the mouth of Sun river and the Great Falls. In the winter of 1807-8 by the Legislature of this Territory, on the motion of John W. Rhodes, then a Representative of this county, and in honor of those early and successful explorers, the name of this county, before that time called Edgerton after the first Governor of Montana, was changed to the one it now bears and has legally borne since March 1, 1868.

The sagacity and enterprising statesmanship of Jefferson were not exhibited in an equal degree by his successors. A period of nearly fifty years passed away, during the last years of which the discovery of gold in California had drawn sufficient population to the Pacific coast to establish one State and give prominence enough to that section to show the necessity there would soon be for building rail roads across the intervening wilderness. In 1853 the Pacific rail road surveys were begun in earnest. Washington Territory was established and I. I. Stevens appointed Governor and entrusted with the survey of the Northern Route. In the execution of this survey the northern part of our county was crossed many times during that and the succeeding year, 1854. Lieut. Mullan was the first

Bannack Legislature was elected from the latter place. The entire vote of Jefferson county at that first election was 630. That election, we are informed by those who participated in it, was held in a saloon kept by E. S. Peck, which was itself in the back part of the dwelling house of Abraham Mast, and stood on the lot next south of where the *Independent* office now is, on Main street, in this city.

It was in July, 1864, that gold was first discovered in this locality, by a party of Georgians, of which John Cowan, Robert Stanly and Gabe Johnson were members. Not satisfied with the prospect they left and tried various localities as far north as Sun River, but finding nothing better, this party returned, and in September began regular mining operations on a bar not far from where the Masonic Temple now stands. The lateness of the season and the failure of their undertakings up to that time led them to christen their diggings Last Chance gulch, while the abundance of snakes gave the name to the district of Rattlesnake.

Capt. Geo. J. Wood, who came into the Territory from Illinois, by way of Bridger's cut-off, reaching Alder Gulch in July 1864, not finding a claim in that section to suit him, started north to test for himself the reported mines on the Prickly Pear. He induced Mr. Mast, who with his family were returning to Alder Gulch from an unsuccessful exploration of Wisconsin Gulch, to turn about and accompany him. It so happened that a hunting expedition from the Prickly Pear brought Messrs. Wood and Mast over into Last Chance about the time that the Georgia party made their first successful clean-up. The sight of this was enough to decide them to remove at once to this locality, and next after the two cabins erected by John Cowan and Robert Stanley, were those of Messrs. Wood and Mast. Notwithstanding the assurance of the discovery party that there was no gold in the gulch above them, it was found in promising quantities in many localities. By the personal solicitation of Mr. Wood, a portion of the Minnesota train just then arrived and camped in the valley on Ten Mile, were induced to stop and join in prospecting the Last Chance mines. During the month of October and November following, the extent and richness of the mines became well established, and their fame began to draw and successful explorers, the name of this county, before that time called Edgerton after the first Governor of Montana, was changed to the one it now bears and has legally borne since March 1, 1868.

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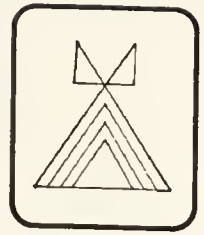
Indians' World



During the 1860s and 1870s Blackfeet and Sioux raiding parties harassed white settlements by stealing horses, livestock, and sometimes even by killing settlers.

The U.S. Army decided to punish the Blackfeet. On January 23, 1870, Major Eugene M. Baker led his men to an Indian camp on the Marias River. There the soldiers killed 173 Indians, including fifty-three women and children. Worse yet, Baker had attacked the wrong village!

A young boy named Bear Head recalled the incident. Parts of his story are reprinted here.

Our camp was on the Marias River. Heavy Runner was the chief of this camp. Most all of the able bodied men were out on the hunt leaving only the women and old people in the camp. Myself and about ten other boys of various ages were sent out to round up the camp horses in the morning . . . .

When we were moving the two herds of horses in towards the camp and had got them within sight of the camp and were on top of a ridge, we saw approaching on another ridge quite a little distance away many riders and wagons . . . . When we saw them to be soldiers all of the boys became frightened and all of them except myself made off in the opposite direction.

I alone stayed with the horses, when the soldiers came up with me one of them pointed his gun at me and made as if to shoot but evidently seeing that I was a boy did not do so. I called out to him "How" to which he responded "How" and kept on going but the next soldier who came up caught my horse by the rein and led it along with him with me still on the horse's back.

By this time we could see the main body of the soldiers approaching the camp and getting off their horses . . . which some of them held while the rest scattered out into line . . . We could plainly hear the sound of their guns and see the smoke as they began firing into the camp.

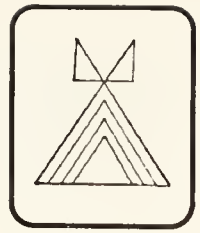
When the party who had me with them came up to the ones who were firing into the camp, I tried to get off my horse and go into the camp but they held me back and made signs to me to stay where I was or they would kill me. One man said to me in Piegan, "Is this Mountain Chief's camp?" I told him, "No his camp is further down. This is Heavy Runner's camp."

. . . I went to our lodge which was also Heavy Runner's lodge and which had not been burned and where the soldiers had taken all of the wounded indians. All of the lodges except this and one other had been burned and all of the robes and subsistence of the camp and everything else which belonged to the camp had been burned . . .

Not in Precious Metals Alone: A Manuscript History of Montana, Montana Historical Society Press, 1976

Lt. Col. Baker (center with large hat) and officers at Fort Ellis, Montana Territory, 1871

Indians' World



The United States government never admitted that they had made a mistake at Heavy Runner's camp, though they were criticized by some newspapers. On the next page is a copy of a telegram written to General DeTrobriand, Colonel Baker's superior officer, at Fort Shaw. Read it and answer these questions.

What was the purpose of this telegram? _____

Why was it handwritten? _____

Who wrote the telegram? From where was it sent? _____

How did the author feel about Baker and his men? _____

_____

Copy Telegram

Headquarters Dept of Dakota,
St Paul, Minn. January 29, 1870.

To
Bvt Brig Genl P. R de Trobriand,
Fort Shaw.

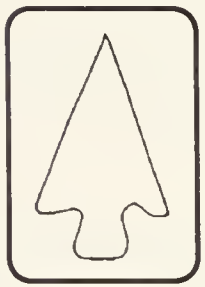
General,

Lieut Genl Sheridan requests me to telegraph to Col Baker and his Command his warmest thanks for the handsome success obtained in the expedition against the Piegans.

I beg to add my tribute in the same warm manner, and to inform you and Col Baker that I only await the official details to proclaim in order my sense of the gallant and arduous services of the troops, and to do full justice to all Concerned. If a telegraphic dispatch giving a summary of Col Baker's report can be made, which will do justice to the troops, I beg that you will transmit it in advance of the mail.

(Signed) W. S. Hancock
Major General U.S.A.
Commanding

Montana Indians: A New Country



At the beginning of the 1800s, explorers, fur trappers, and missionaries came to Montana. Catholic missionaries, called "black robes," lived with the Indian people. At first the Indians were happy to have the missionaries live among them. The priests taught the Indians to become farmers. They also taught them about Christianity. Some people learned to read, write, and speak English from the Catholic missionaries.

When news of gold strikes spread throughout America, many more people came to the West by wagon train, horseback, river boat, and railroad. Within a short time, non-Indian people settled and claimed for themselves the country in which Indians had lived for thousands of years. The Indians fought to keep their lands and way of life.

White people and other immigrants lived differently from the Indians. They had to bring many things with them to make their lives comfortable. Some of these things were strange to the native people who had lived so well off the land.

The Indians could no longer continue to live as they had in the past. As more and more white people came to this land, the Indians were forced to change their way of life. Armies were called to Montana to protect the non-Indians who decided to settle here. They controlled the Indians by forcing them to live on small pieces of land. Sometimes the land was far away from home.

Steamer "Helena" at Wolf Point, 1880

A New Country

The Flathead Indians first learned about Christianity from Iroquois fur traders. In 1841 the Flatheads invited Catholic missionaries to come and live among them. They thought that this new religion would give them power — power to fight their enemies.

Besides religion, the missionaries tried to teach many other things to the Indians. They wanted the Indian people to become farmers. The priests planted wheat, potatoes, and oats. In 1845 Father Anthony Ravalli brought buhrstones to St. Mary's Mission in the Bitterroot Valley. The buhrstones were used to grind wheat into flour. Flour was used to make bread. On the next page is a recipe for Bannock Bread, a very popular dish among Montana Indians. Make it and share with your family and friends.

A Reverend Nicholas Point sketch of St. Mary's Mission, c. 1845

Bannock Bread

2 C. flour
2 tsp. baking powder
1 tsp. salt
1 C. water

Combine flour, baking powder, and salt. Add water, enough to make soft dough. Press dough on greased skillet and place on coals (or in oven) until done.

Taken from "Favorite Recipes" cookbook, Blackfeet Nursing Home, Browning, MT. Contributed by Agnes Guardipee and Julia Vielle.

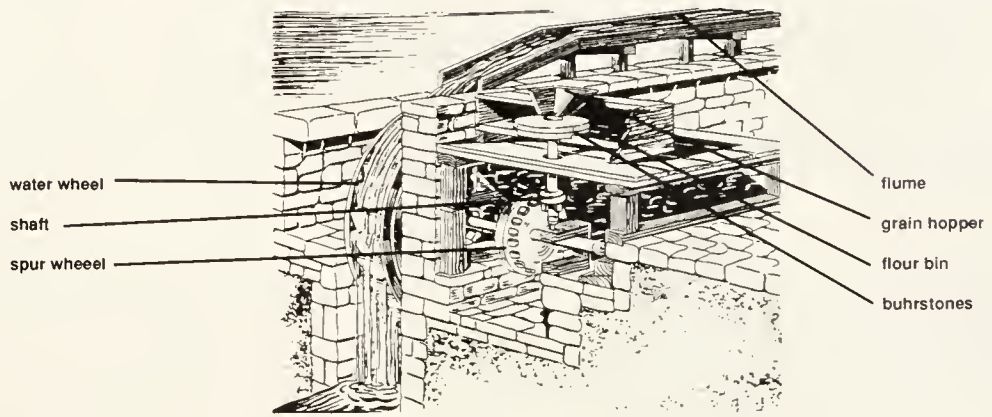
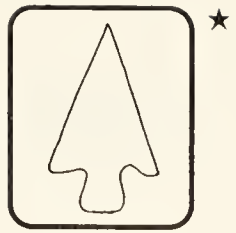


Illustration of a flour mill such as the one built in 1845 at St. Mary's Mission.

A New Country



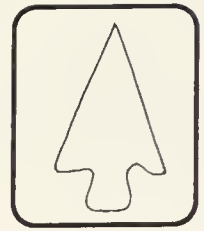
After gold was discovered in Montana many people rushed to the territory. Native tribes were unhappy and reacted to the loss of homeland and hunting grounds. Settlers began to fear for their lives, and many were determined to fight.

On the next page are parts of two letters. One is written by a seven-year-old boy describing the family's overland trip to Montana in 1864. The other is written by a chief of the Salish in 1865.

Read and compare these two letters. Then fill in the columns on this page by answering the questions on the left side.

	Homer's Letter	Victor's Letter
Date letters were written.		
To whom were the letters written?		
How did the author feel about the land?		
What things did the authors complain about?		
How are these authors alike?		
How are they different?		

A New Country



Dec. 17, 1864

Dear Granma:

I thought you would like to hear from us all so I have thought I would write you few lines, to let you know that I have not forgotten you all yet. . . . I have got away out here in the Indian & gold country, where there is plenty of gold, but it is hard to get hold of it.

Well I guess I will tell a little about our trip, as it was a very long one. When we left St. Louis, we went to St. Joseph, there loaded our wagons & hitched on the teams & started for Omaha City . . . . When we left Omaha City we struck the old Platte River. We travelled on this river for a long time & came to Fort Kearney, & then away farther up the river is Ft. Laramie. These places have Government soldiers stationed there for to fight the blamed Indians. There is where we had trouble with the Missouri River Sioux Indians. I tell you granma, if you had been there to see us fight the Indians, you would have thought it better for them to stay away or they would get killed . . . .

We had an awful time on the Plains. I don't like that kind of travelling. I would rather take the cars or a steamboat let the old slow oxen go. On the Platte, the musquitoes half eat us up & it was as hot as fire & mighty dusty. I am mighty glad you didn't come with us, you could not stood it, for it was mighty hard for me to stand. If I had known what this kind of a country, & so long a road was, I bet you I never would have come out here to see Virginia City. . . .

Homer Thomas

. . . Now I address myself to you the Great Chief of the Whites of this country. Some of the big men among the white settlers in this our land, spoke to drive us away from our country. this thing vexed a great deal me, and all the other chiefs, and all my children. I, Victor, therefore do send . . . to pray you to . . . put an end to such talkings, and to stop the whites from building themselves houses in our land guaranteed to us by Treaty. We are almost given to dispondency seeing every day new houses started up, and farms taken by whites in our land. We got this spring some ploughs from (the) government, and we are all busy, and in great earnest to make ourselves fields; but after a little while there will be no more room for us in our own country, if you do not stop the whites . . . .

The last favor that I and all my fellow Chiefs beg from you, is, that you would give order to the whites settled in our valley to sell no wisky to our boys, who go to buy it against our will. I, Victor, an old man already, . . . could not sleep all the winter, because the whites and indians, both drunk, were always fighting in the camp. My heart was broken seeing the whites compelling by force our boys and girls, young men and women, to drink; you know for what purpose. . . .

From the Flathead camp in Bitterroot Valley,
Apr. the 25th, 1865.

Victor The Chief of the Flatheads
(and Signatures of 5 other Chiefs)

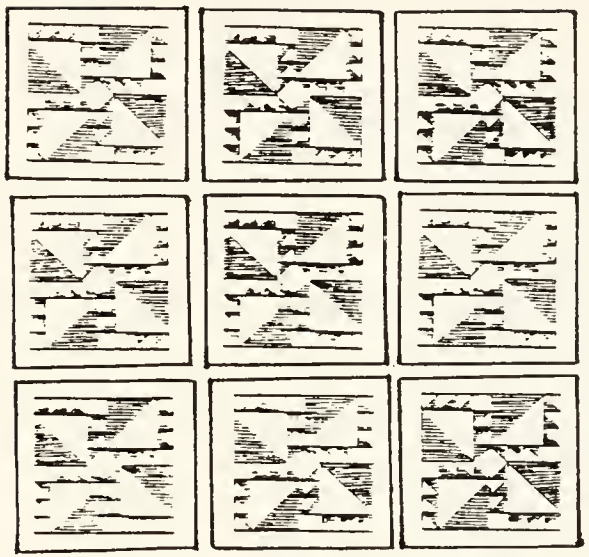
Not in Precious Metals Alone: A Manuscript History of Montana, Montana Historical Society Press, 1976

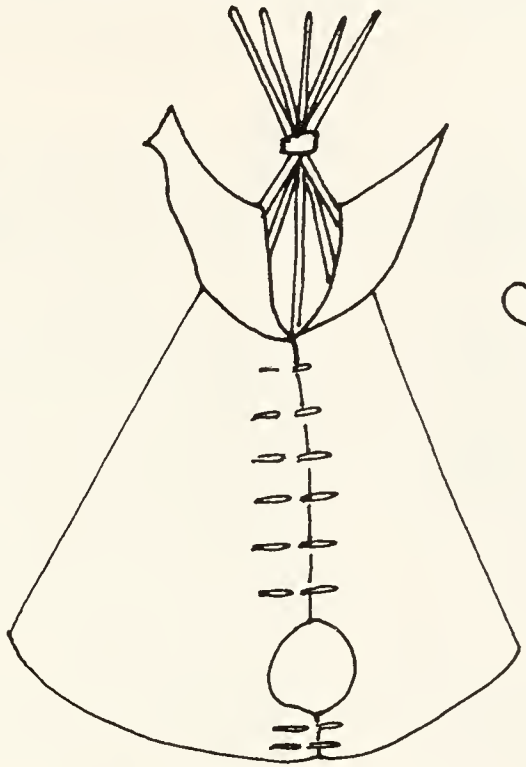
A New Country

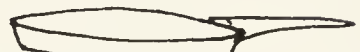
Settlers had to bring many things with them to the new land. Because most were traveling such great distances by boat or wagon, they could not always take everything.

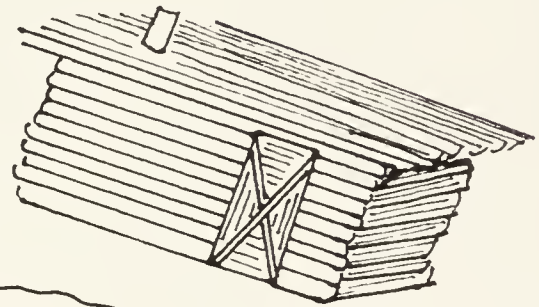
On the next page are some drawings of things that were important to Indians living in the West. Mixed in with them are things that immigrants brought or made in the West. **Find two objects that serve the same purpose. Draw a line connecting the two.**

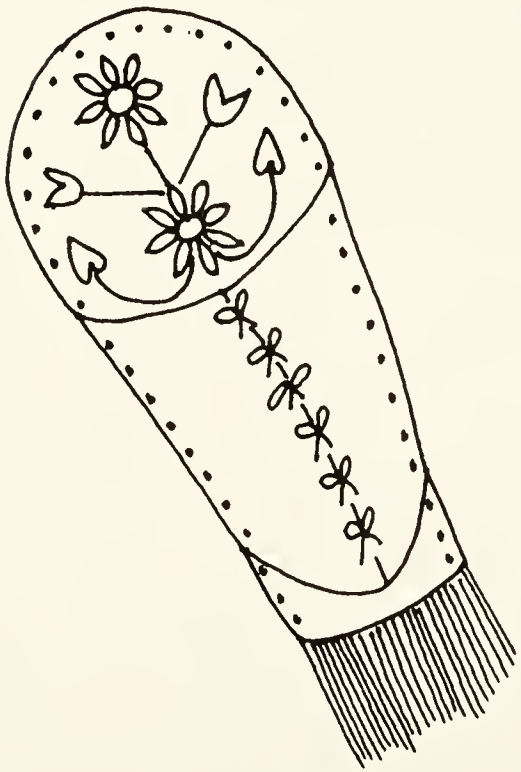
A New Country

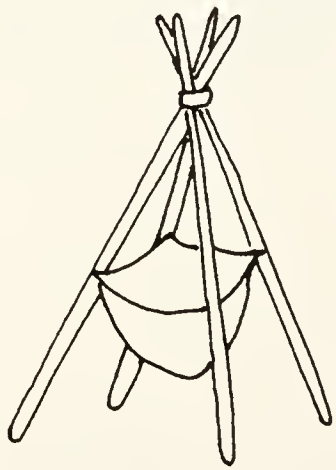


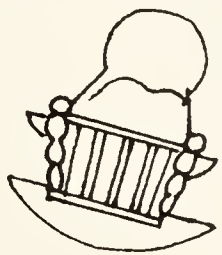












Montana Indians: Boom Years

The United States government forced Montana Indians to give up lands that whites wanted for transportation, mining, and agricultural development. The land that was given to them was not always good land. Through treaties with the government, seven reservations were created for eleven Montana Indian tribes.

The reservation was a piece of land where Indian people could live together. Each reservation was run by an agent whose job it was to provide food, clothing, and tools to the Indians. The Indians were no longer allowed to hunt for buffalo as they did in the old days. Instead they were trained to be ranchers or farmers.

No one was allowed to leave the reservation without permission. Indians were forced to stop certain sacred ceremonies. Children were taken from their families and sent to boarding schools, sometimes far away. There they had to dress like white children. They were not allowed to speak their native languages. These children were taught to sew, cook, wash clothes, and to read, write, and speak English. Many tribes secretly continued to speak in native tongues and to teach native traditions even though they weren't supposed to.

Boom Years

"A great event in changing my life was marked when I returned to the reservation and the government took from us our horses and guns and told us that we were to live in that place at peace with everybody. The Government took the best warriors from among the tribe, made them lift their hands to God and swear that they would be true to the Government; and they made out of these men policemen who were to guard the Government and keep the Indians good. When the Government made a policeman of me they bound my hands with chains and I had to obey them. They gave me implements with which to till the soil, and raise stock and build a home, and it seemed to me I must obey every word they said. They told me that the wild game, now roaming the hills, would soon die off, and that if I tilled the soil and raised stock and grain, I could get money for it, and money is what makes everything move along. They told me to send my children to school. I sent them to school and they all came home with consumption and died, seven in number. If I had kept them home, some of them might have been living to-day."

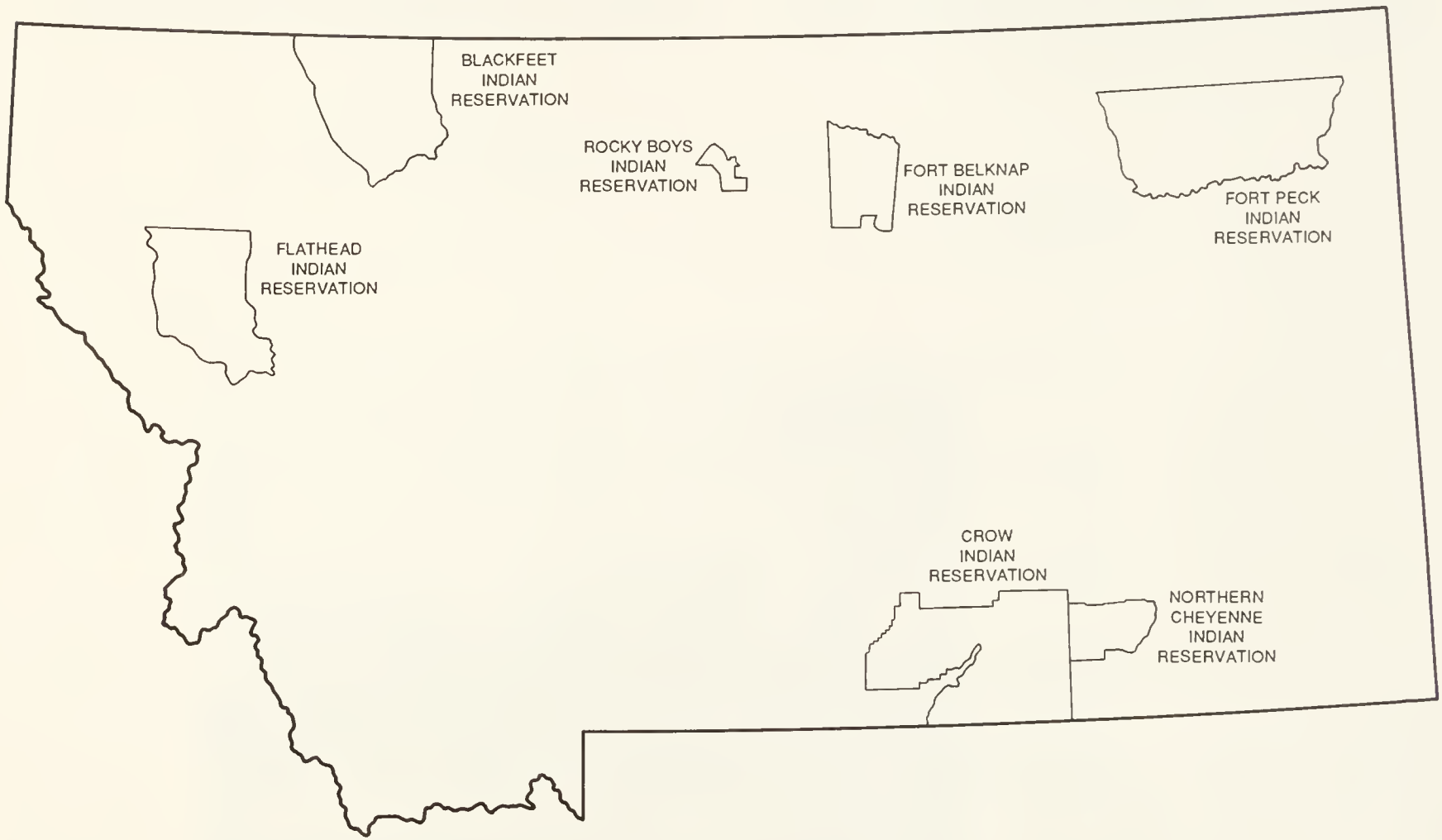
Runs The Enemy, Sioux, c. 1909

Boom Years

By 1916 seven reservations were created for eleven Montana Indian tribes. Map E on the next page shows the location of each reservation. They are the Blackfeet Reservation, the Crow Reservation, the Flathead Reservation (where Flathead, Kootenai and Pend d'Oreille live), the Fort Belknap Reservation (where Assiniboine and Gros Ventre live), the Fort Peck Reservation (where another band of Assiniboine and Sioux live), the Northern Cheyenne Reservation, and Rocky Boy's Reservation (where the Chippewa and Cree live). The Little Shell Band of the Chippewa-Cree would like to have a Montana reservation, too. They are presently going through a very long process to establish one. If they are successful there will be eight Montana Indian reservations.

Locate a highway map of the state of Montana. By looking at the highway map, find and mark on Map E the location of the following towns: Browning, Crow Agency, Pablo, Harlem, Poplar, Lame Deer, Box Elder, Billings, Missoula, Bozeman, Helena, Butte, Great Falls, and Kalispell.

Map E Present-day Indian Reservations in Montana



Boom Years

Many Indian children were taken from their homes and enrolled in boarding schools. The following is a letter written by Ethel Plentyhawk who went to a boarding school in 1907. **Read it. When you have finished, answer the questions on the next page.**

Crow Agency, October 14–18, 1907

My name is Ethel Plentyhawk. I am 16 years old. My home is at Lodge Grass.

When I was about seven years old I learned how to swim. I learned it from the girls.

My mother show me how to sew. And when I came into the school Hazel One Goose show me how to sew on the sewing machine.

Before I came into the school Mr. Greene taught me a few words in English. I know how to write my name before I came into the school too.

When I was about 8 years old I learn how to ride horse back. My mother used to tie me to the saddle. And when I get tired some time I sleep on the horse and after all I learn how to ride . . . .

When I came into the school I didn't know anything and when I get lonesome and cry Rose Old Bear used to say that our folks will be into see us and then I stop crying. The first time I ever was in the detail they put me (in) the dining room and I used to think that it was very hard to work in there and sometimes I cry over it. After while they put me in the sewing room and after that they put me in the laundry. I always cry over it because I didn't like to work there.

Not in Precious Metals Alone: A Manuscript History of Montana, Montana Historical Society Press, 1976

Boom Years

Did Ethel like the boarding school?_____

What are some things that she mentioned that she learned from her family?

_____

What are some things that she learned at the school?

_____

In what year was Ethel born?_____

How old would she be if she were alive today?_____

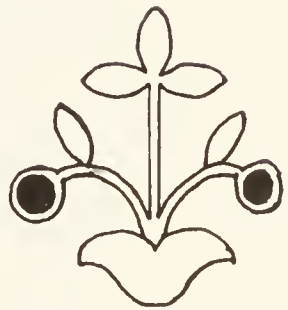
Ft. Shaw Indian School.

Boom Years

On reservations Indian people could not practice certain sacred ceremonies, hunt buffalo, or speak in native languages. The white people thought that the Indians would adapt to white ways.

Even though many things changed, Indian women continued to do beadwork. They remembered the ways their ancestors beaded. They also tried new designs and new materials. Instead of buffalo skin, women used cowskin or cloth. Instead of buffalo sinew, thread was used. The new designs reflected the life and times around them.

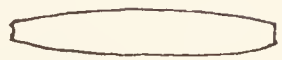
Beads came in all colors, shapes, and sizes. Most Montana Indians made beautiful designs in *geometric* shapes — squares, rectangles, and triangles. Some also used *floral* designs — shapes that look like flowers.



Tiny beads were called seed beads.

Larger ones were pony beads.

Long white beads were called hair pipe beads.

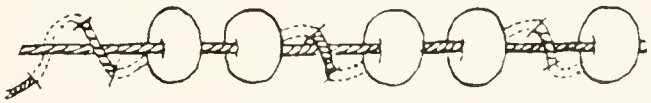


Beads were sewn on clothing, bags, and many other objects.

Boom Years

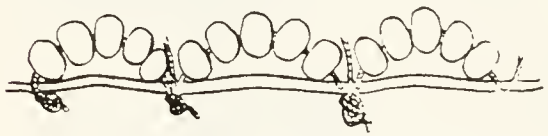
Beads were attached in different ways.

There was "spot stitch beading."



The needle was passed through one or two beads then sewn through the cloth or hide. The beadwork would lay very flat.

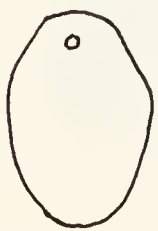
There was also the "lazy stitch."



The needle was passed through many beads and then attached to the cloth or hide. Beads sewn in this way look like columns.

In addition to beads, Indians used other things to decorate their clothes or ornaments. Necklaces were made from animal claws, shells, teeth, bells, and metal ornaments.

In your Teacher's Notes, there is a recipe for play dough. From the clay make beads, teeth, claws, and hair pipes. While the dough is moist, poke a hole through each piece so that string or thread can be run through it. Once the dough is dry, paint your beads; remember to keep the teeth and hair pipes white. Make a necklace or decorate a piece of clothing.



elk tooth

pony tooth

bear claw

cowrie shell

pony teeth necklace

Boom Years

Games were not just for children. All Indian people played and enjoyed games. Try playing some of the games listed below.

Hide and Guess

Make two teams of five each. Make four piles of dried grass on a long table. One team stands on each side. One team gets a short stick and begins passing it from player to player. On signal, the player with the stick hides it under one of the piles. With the help of teammates he tries to trick the other team into thinking he or she has hidden it under another pile. The other team must guess which pile conceals the stick. If they guess right, they earn a point and get another turn. If not, the opponents earn two points and get another turn.

Lizard-in-a-Basket

Put three stick-dice into a round basket. One player is the turtle, and the other is the lizard. The turtle tosses the dice and tries to catch them in the basket. For each stick caught, the turtle player earns a point. The lizard plays the same way. After four rounds the player with the most points wins.

Crow girl with her model tepee.

Boom Years

Leap-the-Rivers

Mark out an eight-foot square on the ground. Place a large stone in the center. In the center of each side, draw two parallel lines about a foot wide through the stone and across to the opposite side. One set of lines is "rivers"; the other two are "dry rivers." Begin on the right of a river and number twelve positions, three on either side of the rivers, six on each side of the square. Then do the same from the left of that river. Two teams of three players begin the game in the number one positions and move in opposite directions. Each team member gets two playing sticks, one side of which has been flattened.

The first team takes turns sitting at position 1 to toss their playing sticks at the center stone. For each stick that lands flat side up, the player may move one position and get an additional throw. If a player "falls" into a river or lands on another player's position, he or she must start over. Dry rivers are safe. The first player to get around the square wins.

Arlee Powwow, 1940

Boom Years

Photography is an important way of documenting our past. Trained historians can tell a lot about history by looking carefully at photographs.

1. _____
2. _____
3. _____

Look at the two photographs below. List three things you can observe about each one.

1. _____
2. _____
3. _____

Joe Butterfly at age 7

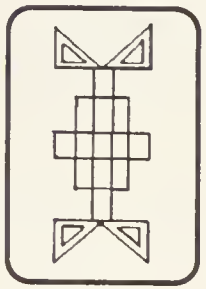
Cheyenne Chief Two Moon's Lodge at Lame Deer, 1896

Boom Years

Here is space for your own photograph. Bring one from home (be sure to get permission). Find one that shows you in a setting — like a bedroom, living room, or back yard. Try to imagine what it would be like to look at the photograph 100 years from now. **What will historians be able to learn about life in the 1990s from your photograph? List them.**

1. _____
2. _____
3. _____
4. _____
5. _____
6. _____

Montana Indians: Hard Times



Even though Indians had lived in this country for thousands of years, they were not considered citizens of the United States. They were not allowed to vote. Finally in 1924 all Indians were declared citizens.

During the 1930s America suffered through years of poor times. In certain parts of the country there was not enough rain to grow crops. Many people lost their jobs, and banks did not have any money to loan. The United States government tried to help everyone by starting big projects like building dams, roads, and bridges, so that people could have jobs. The Indian people were poor, like everyone else. Some of them left the reservations and were able to get jobs on the big projects.

Some Blackfeet Indians earned income by making and selling beautiful crafts. Some of them set up tepees in Glacier National Park in the old, traditional way. Tourists would come to visit them, purchase their crafts, and take their pictures.

When World War II was declared, many Indians left Montana to fight as soldiers or to work in the shipyards. When they came home they became very interested in tribal rights and education for their children.

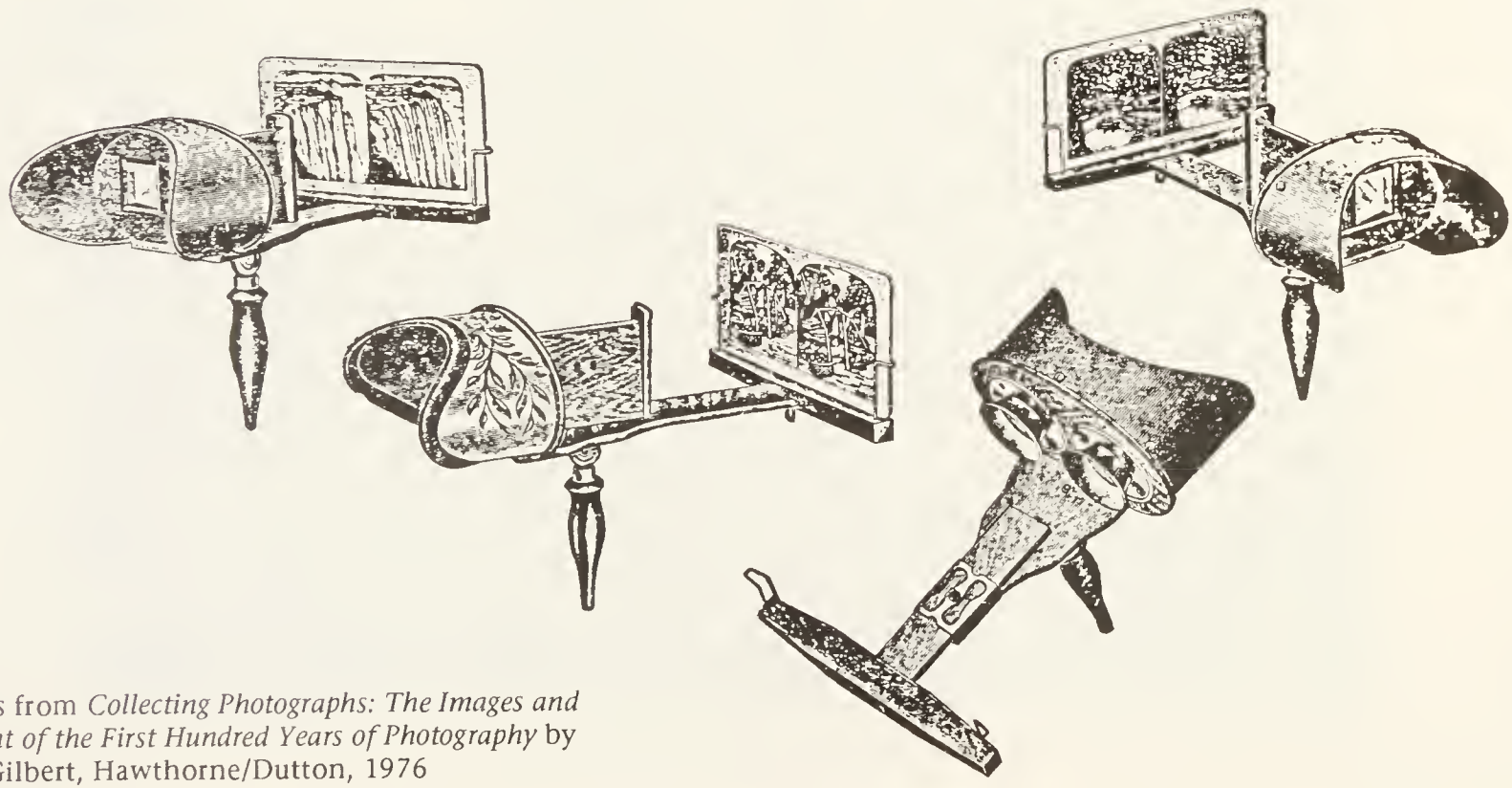
Hard Times

Ft. Peck Dam Construction, 1936

Hard Times

From 1880 to 1920 F. Jay Haynes, a well-known photographer from St. Paul, Minnesota, took many photographs of Montana. He enjoyed photographing Yellowstone Park, trains, and Indians. He was able to make a very good living by selling photographs called *stereographs*. The most popular and best-selling views were of Indians.

On the next page is a copy of a stereograph. You will see that there are two images that are nearly identical. The views are pasted on a heavy cardboard-like material. The card is then placed into a special viewer called a *stereopticon*. Before the days of radio, television, and stereo, many people owned and enjoyed the stereopticon through which they could view photographs from all over the world.



Drawings from *Collecting Photographs: The Images and Equipment of the First Hundred Years of Photography* by George Gilbert, Hawthorne/Dutton, 1976

Hard Times

See if you can locate a stereopticon. If you promise to be especially careful, perhaps you can borrow it for use in your classroom. If you are successful, cut out the stereograph that is pictured below. Glue it to a piece of cardboard or matte board that has been cut to the same size. Insert the card into the stereopticon and see what happens. Do you still see two images?

Hard Times

As tourism developed in the West, many white people became curious about Indians and their culture. People were interested in their lives, customs, and traditions. The managers of the railroads, who wanted people to travel by train, knew that the Indians could help them attract tourists. So the railroad paid Indians to set up tepees, dress in native costume, and meet guests as they visited places like Glacier National Park.

Blackfeet Indian dancers with tourists at Glacier National Park

Hard Times

The Indians made souvenirs and other things to be sold to the tourists. Below are two photographs of cradleboards. One was made to be sold to tourists, the other was used by the Salish. Compare the two. Do you notice any differences? List them below.

Differences: _____

_____

When you go on a vacation or a short trip, do you buy souvenirs? _____

Bring a souvenir to school and tell your class where you bought it and why.

Montana Indians: Reflections on Montana's Past

There are about 57,000 Indian people who live in Montana today. Half of them still live on reservations, though many live in cities and towns. They are doctors, lawyers, teachers, ministers, authors, artists, students, scientists—Indians are involved in all aspects of society and culture.

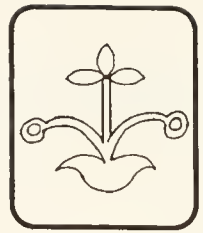
However, there are many challenges facing Indian people today. Unemployment, alcoholism, and poor health affect many members of native populations.

Montana Indian tribes are sovereign nations with the authority to pass laws and govern their own reservations.

Native people take pride in their schools, hospitals, colleges, museums, and manufacturing companies. Indians on reservations are becoming more independent from government programs. They are teaching about and preserving their cultural heritage.

Salish Kootenai College in Pablo, Montana. Photo by Frank Tyro, SKC.

Reflections on Montana's Past



Today there are many important leaders among the Indian people. Each reservation has a tribal council which administers the affairs of all the Indian people living there. They are like the school board which oversees all the schools in a district.

Do you live near or on a reservation? _____

Which is the closest reservation to you, and what tribes live there?

_____

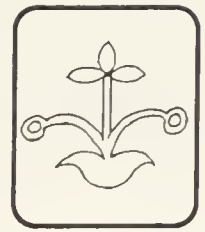
_____

_____

Find out who the tribal chair is and write his or her name here:

_____

If you need to, use the list of tribal offices on the next page and write to the reservation nearest you. Ask questions about their schools, population, and activities. They will be glad to send you information.



Tribal Cultural Contacts

Blackfeet Indian Reservation

Curly Bear Wagner
Blackfeet Cultural Program
Blackfeet Tribal Planning Office
Box 850
Browning, MT 59417
338-7406

Crow Indian Reservation

Lloyd (Micki) Old Coyote
Crow Culture Committee
Box 721
Crow Agency, MT 59022
638-4433

Flathead Indian Reservation

Clarence Woodcock
Germaine DuMontier
Flathead Culture Committee
Box 418
St. Ignatius, MT 59865
745-4572

Patricia Hewankorn
Kootenai Culture Committee
Box 1452
Elmo, MT 59917
849-5541

Fort Peck Indian Reservation

Carl Fourstar
Ft. Peck Tribal Water Resource Office
Box 1027
Poplar, MT 59255
768-5155 x322

Caleb Shields
Tribal Executive Board
Box 1027
Poplar, MT 59255
768-5155

Northern Cheyenne Indian Reservation

Bill Tallbull
Northern Cheyenne Cultural Commission
Dull Knife Community College
Lame Deer, MT 59043
477-6215

Rocky Boy's Indian Reservation

Pat Chief Stick
Box 195
Box Elder, MT 59521
395-4649

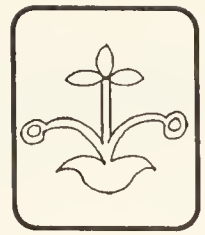
Alvin Windy Boy
Tribal Council
Chippewa-Cree Tribe
Box Elder, MT 59521

Fort Belknap Indian Reservation

Gilbert Horn
Assiniboine Treaty Committee
Route 1, Box 66
Harlem, MT 59526
353-2205

Loren "Bum" Stiffarm
Gros Ventre Treaty Committee
Route 1, Box 66
Harlem, MT 59526
353-2205

Reflections on Montana's Past



On the next page are three kinds of charts. Tribal enrollments are reported on a *column chart* (Graph A). Indian unemployment rates (Graph B) are recorded on a *bar graph*. The *pie chart* (Graph C) shows Montana land ownership. **With your teacher's help, read the graphs and answer the following questions.**

How many people are enrolled in the Northern Cheyenne tribe?_____

Which Montana tribe has the most enrolled members?_____

Which Montana reservation has the fewest Indians living on the reservation?_____

Which Montana reservation has the greatest unemployment rate?_____

Which Montana reservation has the lowest unemployment rate?_____

How does unemployment on the Blackfeet Reservation compare with unemployment in the United States?_____

Who owns most of the land in Montana?_____

What percentage of the total land area in Montana is Indian reservation?_____

If there is 93.2 million acres of land in Montana, can you figure out how much land is reservation?_____

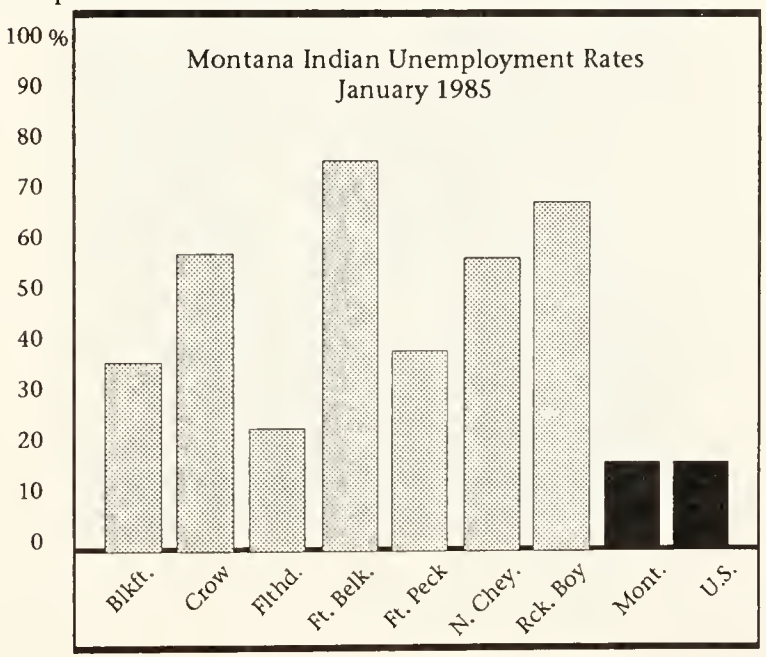
Reflections on Montana's Past

Graph A

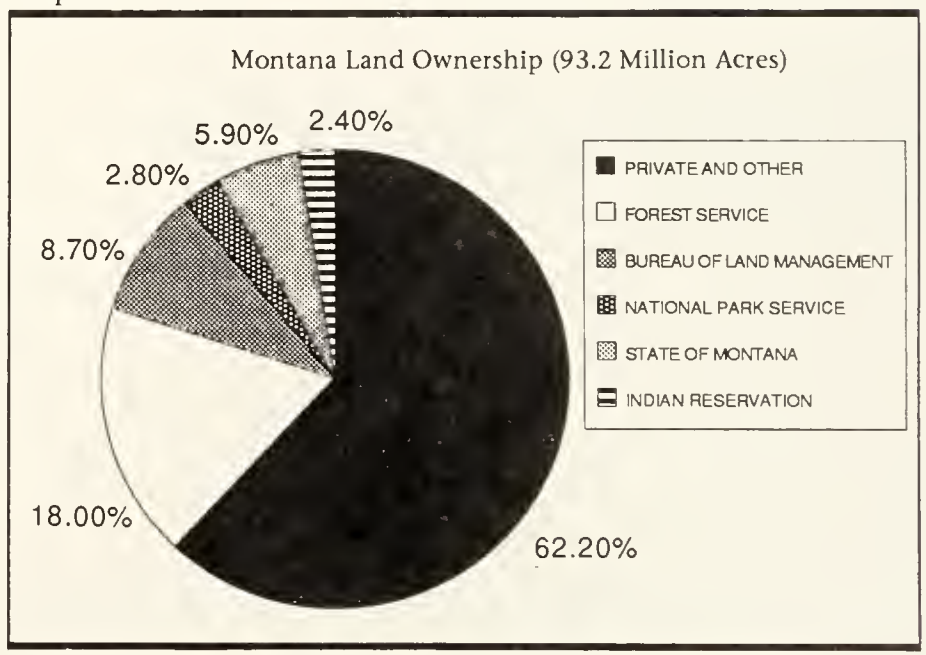
Indian Enrollment Reported by Reservations, 1990

	Total Enroll.	*On Reservation*	*Off Reservation*	*Adjacent to Reservation*
Blackfeet	13,786	7,279	6,243	264
Crow	8,432	6,077	1,964	391
Flathead	6,664	3,000	—	—
Fort Belknap	4,951	2,229	2,566	156
Fort Peck	9,500	5,076	4,238	186
No. Cheyenne	5,789	4,039	1,725	25
Rocky Boy	4,065	1,700	2,286	79
Little Shell	3,330	*Little Shell is seeking federal recognition. They do not have a reservation.*		
Total	*56,517*	*29,400*	*19,022*	*1,101*

Graph B



Graph C



Reflections on Montana's Past

This is a painting by King Kuka, a Blackfeet Indian who lives in Great Falls. In most of his work he uses symbols of his heritage. For him, art is an expression of what it is like to be Indian.

If you could name this painting, what would you call it?_____

_____

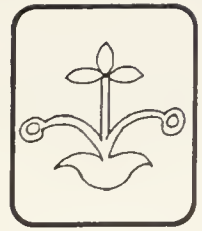
What things in this painting remind you of Indian culture?_____

_____

_____

It may be hard to tell from this photograph, but King Kuka not only painted on this canvas, he also attached some horse hair to it. It is fun to mix art techniques.

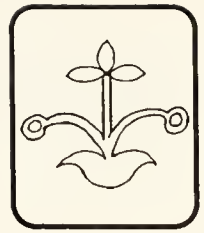
Reflections on Montana's Past



Everyone is born into a family with certain traditions or stories about his/her cultural heritage. Your family may have come from Laos or Cambodia where the dominant religion is Buddhism. Or your grandparents may have traveled by ship to the new country from Germany or Ireland. Perhaps your family cooks special food during the holidays to remember your European heritage.

Think about your heritage. How does it affect the way you live? Paint a picture that reflects your own culture or heritage. Feel free to experiment with other media like King Kuka does. Or if you would rather, bring to school the costumes, food, or artifacts that reflect your own heritage.

Reflections on Montana's Past



Debra Earling is a Flathead Indian who is currently going to school in New York. Although she has already written many stories, she wants to learn more about writing and literature. Below is a section from one of her stories called "Perma Red." The story is fiction. In it Ms. Earling describes a young girl, Louise, who has returned to the reservation to care for her dying mother.

Read it. How does it make you feel?_____

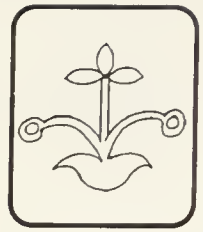
_____

How has she used her Indian heritage to tell us a story?_____

_____

_____

What images come to your mind as you read this section? Draw an illustration of what you see.



"Perma Red"

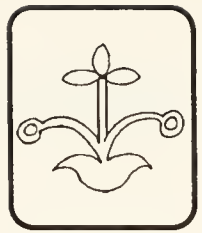
(Victor) spoke softly. "I heard Annie's been sick. Aunt Susy was up to your Grandma's house last night." Louise chewed the cuticle on her left thumb and busied herself smoothing her skirt. She looked at her brown shoes but said nothing. Her mother had been sick for only a week, but it was a different sickness. A sickness that pulled the muscles behind her eyes as tight as a blind strap and let go.

Now, every night Grandma listened for the owl and burned the thin strands of Annie's hair in the cook-stove. She also kept a tireless eye on Annie's lonely clothing flapping on the line. If she left her post she would call Louise to stand watch — so neither Annie nor her possessions were ever left alone. . . .

In the dim light, she saw the still shadow of Grandma standing near the cook-stove. Grandma opened the cast iron stove drawer and fanned the flames. Her face was washed with yellow light. She threw something into the flames and shut the drawer. Louise watched a thin flicker of fire lick the round edge of the stove lid and her nostrils were filled with the smell of burning sweet grass. Grandma pulled another grass braid from her deep pocket and touched it to the stove top. An orange flame smoked the withering grass. Grandma carried the smoking medicine to the bedroom where Annie lay. The door closed behind her with a quiet click. Louise clasped her hands to keep her fingers from trembling. And sat down in the sleepy heat and waited. . . .

Excerpted from "Perma Red" by Debra C. Earling. The full story can be found in *The Last Best Place: A Montana Anthology*, Montana Historical Society, 1989.

Reflections on Montana's Past



Many years ago, scientists, collectors, and adventurers came west hoping to collect things that belonged to Indian people. Many wanted to study these artifacts, to compare them to artifacts produced by people who lived in other parts of the world. Scientists also wanted to exhibit them in museums so that people who could not travel to the West could still learn about the great Indian tribes of long ago. Some scientists, however, secretly took bones of dead Indians in order to study them.

Now that many years have passed, Indian people all over the United States are asking to have their sacred artifacts returned to them. They are also asking for the return of the bones of their ancestors.

Certain members of Montana tribes are leaders in this effort. They are playing an important part in creating a law that says that all sacred artifacts and human remains should be returned if requested.

Reflections on Montana's Past

How do you feel about museums holding sacred artifacts? _____

_____

Why do you think many museums have them? _____

_____

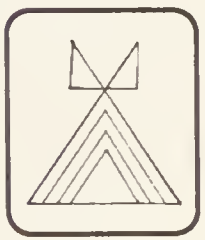
What should happen to those things if museum curators are unable to find owners? _____

_____

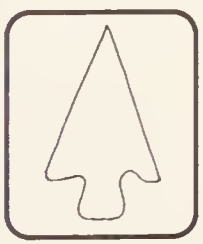
Sioux Indian
Burial Ground,
1880

Summary Concepts

First People
The ancestors of Montana's Indians lived in this region 10,000 to 12,000 years ago.

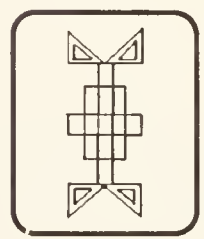


Indians' World
By the time Lewis and Clark came through Montana, Indians had acquired guns and horses. They traded resources, food, and information with distant neighbors.

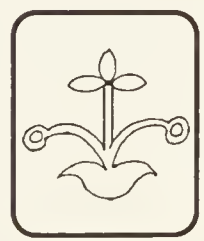


New Country
As settlers came west in search of land, gold, and opportunity, they clashed with Indians who had lived on the land for centuries.

Boom Years
Indians were forced to live on reservations and were taught to be farmers and ranchers instead of hunters, warriors, and gatherers.



Hard Times
During the Depression, some Indians found work on large government projects. Many others who stayed at home created beautiful crafts that were sold to tourists.



Reflections
There are 57,000 Indians living in Montana today, half of whom live on reservations.